

Brooklyn Jewish Center Review



REPORTS ON THE BIRTH AND
AMAZING PROGRESS OF ISRAEL

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ISRAEL'S AMAZING CREATIVITY
THE STORY OF THE INGATHERING
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THE GREAT LEADER—BEN-GURION
ISRAEL'S ARABS

By William I. Siegel
By Alfred Werner
By Aryeh Newman
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By Oscar Herschman
By Eliahu Salpeter

MARCH • PASSOVER

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PASSOVER SYMBOLS



The symbols, in the plate:

A—Egg, B—Shank Bone, C—
Bitter Herbs, D—Lettuce, E—
Charoseth, F—Horse Radish.

PESACH — PASSOVER

Pesach is a Hebrew word meaning to pass or skip over. The Bible tells us that when the Angel of Death caused the first-born in every Egyptian home to die, the Jewish homes were not touched. The Angel of Death passed over the Jewish homes.

SEDER

Seder is also a Hebrew word meaning order or procedure. On the first two evenings a special order or service known as the Seder is conducted. When our ancestors left Egypt they celebrated their freedom with a special ceremony. Ever since then this ceremony has been observed by Jews.

THE SEDER TABLE

The following articles are grouped on the Seder Table: Three matzoh placed in the center; a dish containing bitter herbs, horse radish, celery, parsley, lettuce, charoseth,—a mixture of scraped apples and raisins, pounded almonds and other nuts, sugar and cinnamon; an egg which has been roasted in hot ashes; a roasted lamb bone (the shank is generally used); special wine used for Pesach.

MATZOS

When our ancestors left Egypt they had no time to bake their bread in an oven, so they took along dough and baked it in the sun while traveling. The matzohs remind us of the bread of affliction or suffering which our ancestors ate in Egypt and of their haste to flee from the land of slavery. The three matzohs used at the Seder commemorate Abraham's hospitality to the three visitors who, our Rabbis tell us, visited him during Pesach. Said Abraham to Sarah: "Make quickly *three measures of fine meal*; knead it and

make three cakes." The three matzoh symbolize these three measures.

WINE

The wine symbolizes joy; "And wine that maketh joyful the heart of man." (Psalm 104:15) We drink four cups of wine because of the four promises made to our ancestors when they were freed from Egyptian slavery.

"And I will take you out" of the land of bondage.

"And I will save" you.

"And I will free" you from slavery.

"And I will take" you to be a Chosen People.

MOROR

We eat a bitter vegetable, usually horseradish, as a remembrance of the bitter life of our forefathers when they were slaves in Egypt. Moror in Hebrew means bitter.

THE EGG

The egg is a symbol of the new life the Jews were to enter. The people were about to burst the shell of slavery and enter the period of liberation. It is also the symbol of the free-will burnt offering brought each day of the Passover Feast during the existence of the Temple in Jerusalem.

CHAROSETH

Charoseth is made of nuts, apples, raisins, cinnamon and wine. It has the color of clay or mortar. We

eat it to remember the bricks our ancestors made in Egypt and the mortar they used in building palaces and temples for the Pharaohs. It is also used as a symbol for the sweetness of freedom.

ROASTED BONE

The Lamb Bone reminds us of the sacrifice on the first Passover (Exodus 12:3-10). God commanded each Israelite family to make a burnt offering of a lamb. The bone of a Lamb, an animal worshipped by the Egyptians, is placed on the table to show that idols are powerless to help or to injure.

THE AFIKOMEN

Afikomen is of Greek origin which means after the meal or dessert. It, too, reminds us of the way Passover was celebrated in olden times. At the end of the Seder each person received a small portion of the Paschal lamb for dessert.

CUP OF ELIJAH

There is a beautiful legend that before the Messiah appears to lead the Jews back to Palestine and to establish everlasting peace in the world, the prophet Elijah will appear to announce the coming of the Messiah. We express our wish and hope for the arrival of this glad messenger by providing a special cup of wine and by opening the door to admit the expected guest.

LEST WE FORGET

The following is a prayer suggested for the Seder Services

IN THIS night of the Seder we remember with reverence and love the six million of our people of the European exile who perished at the hands of a tyrant, more wicked than the Pharaoh who enslaved our fathers in Egypt. Come, said he to his minions, let us cut them off from being a people, that the name of Israel may be remembered no more. And they slew the blameless and pure men and women and little ones, with vapors of poison and burned them with fire. But we abstain from dwelling on the deeds of the evil ones lest we defame the image of God in which man was created.

Now, the remnants of our people who were left in the ghettos and camps of annihilation rose up against the wicked ones for the sanctification of the Name,

and slew many of them before they died. On the first day of Passover the remnants in the Ghetto of Warsaw rose up against the adversary, even as in the days of Judah Maccabee. They were lovely and pleasant in their lives, and in their death they were not divided, and they brought redemption to the name of Israel through all the world. And from the depths of their affliction the martyrs lifted their voices in a song of faith in the coming of the Messiah:

And though he tarry,
None the less do I believe!

And though he tarry,
None the less do I believe!

I believe, I believe, I believe!

I believe, I believe, I believe

With perfect faith, with perfect faith
In the coming of the Messiah I believe!

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No. 3

THE RELEVANCE OF THE PASSOVER MESSAGE

THE essential definition of Passover is to be found in the phrase *Yetziat Mitzraim*, the going forth out of the land of Egypt, a phrase repeated innumerable times in the Bible, Haggadah and Prayerbook. The usual synonyms given for these words, "release," "liberation" and "freedom," gloss over the extraordinary character of the Exodus.

To appreciate fully the religious meaning of the Exodus we must turn to the historical background of the Hebrew enslavement in Egypt. The historians tell us that before the children of Jacob came to Egypt many Semitic tribes had penetrated the rich delta of that land, and were probably pressed into slavery by the native Egyptians, like their kinsmen, the Hebrews, years later. In time, they rebelled against their masters, won their freedom and went on to gain control of the reins of government. It is conjectured that the Pharaoh who was favorably disposed to Joseph and his brethren was a member of these Semitic tribes, known as the Hyksos. These Semitic Pharaohs in time lost their power as a result of a native uprising.

The natural, logical and historically unprecedented course for the Hebrews was to rebel against their Egyptian taskmasters at that moment when Egypt lay ravaged by plagues, gain their release, force the promulgation of equal rights and retake their fertile land of Goshen. Instead, Moses and the children of Israel quit the land and went forth into a frightful, terrifying desert. In this course of events we find the spiritual significance of the Exodus.

Moses, the great architect of the human spirit, knew that in the land of Egypt,

weighed down by ages of superstition and idolatry, an enduring people dedicated to the will of God could not be fashioned. Mount Sinai could be found only in the midst of a barren desert, free from the allurements of the fleshpots of Egypt.

It took superhuman strength and courage to exchange a rich, fertile Egypt for a terrible wasteland. The Hyksos, who remained in Egypt to enjoy their dominion and their equality with the natives, sleep the dreary sleep of forgotten na-

IN TRIBUTE TO RABBI LEVENTHAL

THE Center family will shortly join with Rabbi Levinthal in celebrating his seventieth birthday. It will be for us an occasion for rejoicing and thanksgiving. It is now some forty years since Dr. Levinthal came to the Brooklyn Jewish Center. He came at a time when American Jewry was groping for a definition of the Synagogue Center which would meet the needs of the modern age. Through the Brooklyn Jewish Center Rabbi Levinthal magnificently defined its meaning for the American Jewish Community. Mainly through his talents and efforts it has become the model synagogue of the land, serving as a guide and an inspiration to all the others.

Yet the importance of the institution never obscured the man. Both his personality and his eloquence became a powerful influence in American Jewish life, going away beyond the confines of the Center. Rabbi Levinthal had done something that had startled American Jewry—he returned to the Jewish pulpit its Jewishness.

tions. Thus we see how "the going forth out of Egypt" is bound up with Mount Sinai and the Torah.

The remembrance of *Yetziat Mitzraim* is a lesson we bring to the nations of the world. Freedom, equality and civil rights, from the standpoint of religion, are not to be considered ends in themselves but to be taken as the indispensable requisites for that opportunity that must be given every man to reflect in his life a God-given humanity.

BENJAMIN KREITMAN.

Phillips Brooks, the great American preacher, gave this as his definition of preaching: "Eloquence has been defined, sometimes, as the art of moving men by speech. Preaching has this additional quality, that it is the art of moving men from a lower to a higher life. It is the art of inspiring them toward a nobler manhood." Until the appearance of Dr. Levinthal in the pulpit of the American synagogue, Jewish preaching was a thin and bare eloquence. With his exposition of the scriptural text, bringing to bear upon it the wisdom of the Talmud and the Midrash, the sermon became the

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"JUST BETWEEN OURSELVES"

"בינינו לבין עצמינו"

An Intimate Chat Between Rabbi and Reader

TWO INSPIRING INCIDENTS

Two incidents were recently reported in the press and other periodicals which made a deep impression upon me. They revealed a sensitivity of character seldom witnessed today, and were a revelation of the deepest and loftiest Jewish idealism.

The first of these incidents occurred in Jerusalem. The chief secretary of Prime Minister Ben Gurion was driving his automobile, and through no fault of his, the car struck a pedestrian. The man was seriously injured and rushed to the hospital.

The police certified that the accident was altogether the fault of the injured man, who crossed in the middle of the road, and that the driver had the right-of-way. But the latter thought that the unfortunate man was killed, and his conscience was so troubled that he immediately drove to his home and shot respect. When we see how often men and women, driving their automobiles at unreasonable speed, bring injury and death to innocent pedestrians or other car passengers, and how easily they succeed in calming their conscience and even erasing the incident from their memories, it is indeed comforting to read of someone who had such high regard for the sacredness of human life and who felt the pangs of conscience, though no legal

himself. Before taking his own life, he made out a will in which he bequeathed all his meagre possessions to the family of the man he thought was dead. It so happened that though the victim's injuries were very serious, and he was in critical condition, his life was saved. But the very thought that he might have killed the man, and that he bore some responsibility for the loss of that life was enough to crush the driver's mind and to lead him to take his own life. When Ben Gurion was informed of what had happened, he wept, because he knew the fine character and personality of this man who served him so faithfully for many years.

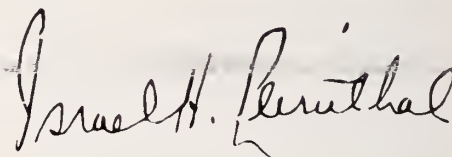
No one, of course, would urge that this example should be followed by others under similar circumstances. And yet, this incident does reveal a sensitivity of character and a considerateness of human life so rare, that it demands our or moral responsibility was his, that he could not remain at ease.

Another incident was reported in the news bulletin of the American Friends of the Hebrew University, which also gives an insight into a character that is rare to behold in our day, and which deserves the highest praise. A few years ago a wealthy Jew of Egypt made a gift of ten thousand dollars to the Hebrew University in Jerusalem. After the

Sinai-Suez Campaign, when Nasser began his expulsion of the Jews from Egypt and the expropriation of their wealth, this man and his family made their way to England. They had lost all their property and were now dependent upon the kindness of their friends.

The leaders of the Hebrew University heard of this man's plight, and immediately offered to return to him every dollar of the munificent gift that he made several years ago. But this man unhesitatingly refused even to consider such an offer. He regarded his pledge and gift so sacred, and he felt that the cause was so worthy, that he preferred to struggle in poverty rather than to deny himself the joy of the gift that he made. What remarkable strength of character this man must possess, and what high ideals must have moulded such a personality!

Not many of us can achieve such character and such conscience, but it is good to know that there are people who can arouse in us an admiration for conduct so unselfish and sublime, and who can also inspire in us a loftier vision of life.



Independence Hall for Israel Anniversary

The opening American event of the Israel anniversary will be a ceremony in Independence Hall, Philadelphia, at which former President Harry S. Truman and Ambassador Eban, of Israel, will be two of the principal participants. Also present will be the Governor of Pennsylvania, George M. Leader, Mayor Richardson Dilworth of Philadelphia and Frederic R. Mann.

Dr. Israel Goldstein, Chairman of the American Committee for Israel's Tenth Anniversary Celebration, said that Independence Hall was chosen for this occasion because it was the birthplace of the American Declaration of Independence. "Both Declarations of Independence," he said, "Israel's as well as that of the United States, are akin as basic pronouncements of Freedom, Democracy and Devotion to Liberty."

Editorials *Continued from page 3*

authentic Jewish word that alone can move the listener, to use Brooks' felicitous phrase, from a lower to a higher life. To hear or read his sermons is to feel that here is a *Gilgul*, a transmigration of souls—an ancient midrashic homily in modern garb. Like the *Rabbanan d'Aggadata*—the masters of interpretation, he tapped the scriptural text and there gushed forth a fountain of living waters. The power of the authentic Jewish word was never

better illustrated than by the preaching and teaching of Dr. Levinthal.

The members of the Center, together with Rabbi Levinthal's many friends and admirers, congratulate him on this milestone in his life. We pray that the Almighty will grant him and his dear ones health and happiness so that he may continue to bless us with his inspiration and eloquence for many years to come.

BENJAMIN KREITMAN.

THE TENTH ANNIVERSARY

SOME REPORTS ON
THE BIRTH AND
AMAZING PROGRESS
OF THE STATE OF ISRAEL

A DECADE OF MIRACLES

By WILLIAM I. SIEGEL

THE harvest of Israel's achievements during its first decade of independent existence in the fields of economic, social and cultural development would be of unique significance if they had been garnered amid normal internal peace and external cooperation. When they are assayed in the light of the actual conditions of disorder, aggression and war which prevailed during the entire period, they are without historic parallel.

On November 29, 1947, the General Assembly of the United Nations, by resolution created a Jewish State, to come into being on May 15, 1948. The British Mandatory authorities did not wait for this day to arrive. Instead, and long before, they abandoned both their obligations and their powers and departed helter skelter, leaving the country's currency and records in complete disorganization and bequeathing to the beneficiaries of their broken trust the enormous burden of eradicating the accumulated errors of twenty-one years of misgovernment.

This was but the least of Israel's immediate problems. Although the United Nation's resolution had decreed that "any attempt to alter by force the settlement envisaged" was to be regarded as "a threat to the peace" Arabs, within three days after the adoption of the resolution, began to perpetrate attacks on Jews throughout the country. These Arabs were in the main soldiers from neighboring lands, posing as civilian "volunteers." Since the British had decamped without making any provision for organized government, the *Vaad Llenumi* established a provisional government to function until the formation of the State under the terms of the U. N. resolution. That provisional government had much grist for its mills to grind. Jerusalem had been besieged by Arab forces and cut off from the coastal plain. An Israel without Jerusalem as its heart and soul was of course unthinkable and unbearable in the conscience of the Jewish people. The

first task therefore—of the Israelis was to succor Jerusalem. This, with the right hand; at the same time there existed the pressing necessity of simultaneously fighting and defeating the Egyptian army which had invaded Israel in massed strength.

The history of the Jewish people is a long record of the recurrence of miracles, and in this 20th century another miracle was wrought. Within the short period between April 1st and June 11th the Israelis effected brilliant military victories which provided food and armaments for the population of Jerusalem, defeated and routed the Egyptians in the battle of Mishmar Haemek, brought Haifa under the control of the Hagganah and compelled the acceptance by the enemy armies of the truce initiated by the United Nations. The breach of that truce by the Arabs within less than a month after its inauguration compelled the resumption of fighting during which Beersheba was liberated, Gallilee freed of Egyptian irregulars, the main Egyptian troops isolated and the Negev opened for Israeli settlement.

This second round of hostilities ended in July of 1949. It ended not in peace but in a continued, if sporadic, series of Arab aggressions causing thousands of Jews to suffer wounding and death even to the present day. It was a period when Israel, time and again, pressed for the establishment of a genuine peace which would secure every Arab territorial, economic and political right. These offers have been consistently refused by the Arab countries. The Arabs have been so emotionally childish in the symbolism of their rejection as even to refuse to sit in the same room with Israeli representatives. What is worse from the point of view of international peace, they have based their refusal on the specious ground that Israel has breached the terms of the founding resolution, although the record

is clear that Israel's resort to arms was completely and solely compelled by the initial Arab aggression.

During the progress of these hostilities Israel accomplished the incredible feat of increasing its population from 650,000 to the present census of almost two millions. The financial cost alone of such growth is staggering, not only to the imagination, but in fact. It points up the enormously resilient character of a people who, although improverished themselves, and with but the most elementary beginnings of resource-development, were nevertheless able to absorb into their midst twice their own number of immigrants who brought to the country no increase in material wealth. What they did bring, to add to a similar treasure already possessed by the *chalutzim*, was the inestimable and incalculable treasure of their courage, their devotion and their determination to persist and exist against all odds.

These two million people have fought their modern battle of Armageddon against a host of forty million, incited by leaders who are themselves driven by a demoniacal enmity to the very idea of the existence of a free democracy in the Middle East. Such disproportion in numbers alone would have made the victory of the Israelis a magnificent military triumph. But the Israelis have had much more than this force with which to contend. The threat of Russian intervention in strength has always been an additional portent of danger, and the actual intervention of the Soviets through the contribution of armament to the Arabs has been very little less than the feared potential. The hundred-hour war in the Sinai desert did more than result in the destruction of Nasser's Egyptian armies. It unearthed a cache of almost half a billion dollars of modern Russian weapons and fortunately captured by the Israeli army. The demonstrated incapacity of the Egyptian troops to use this *material* proved conclusively that the only other conceivable purpose for which these arms were intended was Russian physical inter-

vention in the Middle East: whether by troops under the Soviet flag, or by pseudo volunteers, is completely immaterial. The unsheathed claws of the New Bear are just as dangerous to world peace in either case. It is a tremendous debt of gratitude which the world, and particularly the West, owes to the Israelis for having upset the time schedule of this certain invasion.

That the threat still persists, and indeed is aggravated by the recent formation of the United Arab Republic between Egypt and Syria on the one hand and the federation to which Jordan and Iraq are partners on the other, is but a consequence of Western faulty diplomacy. In those situations where firmness was the only *sine qua non*, we have seen Western vacillation. Where only unity could have served, there occurred the disastrous cross-purposes of the Suez incident. The far-flung travels of our Secretary of State have in actuality never brought him into true and effective contact those leaders and peoples with whom alone the true interests of this country lie.

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This historian will seek to discover the constituent factors of Israel's remarkable decade of achievement. First in perspective and evaluation will unquestionably be the historic will of the entire Jewish people to endure as an entity; a determination endlessly expressed and reiterated in the Passover ritual, *L'shono Haba B'Yerusalayim*. Potently present is the valor of the Israeli men and women and their military skill. A not inconsiderable element is the moral and financial aid of Jewry in the *galuth*. And certainly of essential importance has been the quality of Israeli leadership.

In ancient times, when the cry was heard in the land: "To your tents, O Israel!" Israel had its captains of tens, of hundreds, and of thousands. In this contemporary period of danger it has had, in rich measure, the same wealth of captaincy. That country has been singularly blessed whose Chaim Weizmann was succeeded by its Ben-Gurion; and fortunate indeed have been the armies of that country whose later Yigdal Yadin was no less a warrior than its historic Joshua and David. The Deborahs, the Judiths, the Esthers of old, too, have their parallels in the women of modern Israel.



The modern, streamlined houses growing up on the old soil of Tel Aviv

Within this framework of conflict, difficulty and danger Israel has, nevertheless, created a democratic state possessed of every attribute of efficient governmental functions. It has a judicial organization which can stand comparison with the best in the West. Its educational system culminates in the Hebrew University, an institution which could bring pride to any nation. The employment of modern agricultural tools has once again turned the arid desert and the malarial swamp which Palestine was for two thousand years into a land once again flowing with milk and honey. The natural resources of the country in the mineral wealth of the Dead Sea and the oil of the Negev are being developed at an ever-quickenng pace. The commerce of Israel is borne on the high seas in ships flying its own flag, and its plane wing through the air to the continents and their capitals.

In these tangible ways, as well as in the intangibles of the spirit, Israel has become the sole harbinger of democracy in the Mid-East. Twenty-two million Egyptians live in squalor, poverty and disease, on perhaps the most fertile valley on earth. More than several million Saudi Arabians exist as the bound serfs under the absolute life-and-death rule of a multi-billionaire oil monarch whose lavish palaces and fleets of Cadillacs and battalions of concubines make even more patently disgraceful the poverty of his subjects. The confederates and tribu-

taries of Nasser and Saud are, within the borders of their own countries, in little better case than their allies. The contrast in the very purpose of living is equally stark. The Israelis have come to the Mediterranean with an olive branch in one hand and a book in the other. They have broken the land with the plowshare; they have given even to the Arabs of Palestine the benefits of modern science; they have welcomed not only for themselves but for their neighbors the opportunity to revive in that ancient land and in the whole of that region the culture which, in former times, contributed so largely to the sum total of civilization's values.

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Not so the Arabs. With them, the right hand is but for the sword; the pen serves only the purpose of propaganda and threat. The land, and all other forms of wealth, are the possession of a greedy few; power is for the perpetuation of privilege. In the whole of the Near East, not one Arab mind is devoted to the pursuit of modern scholarship. Vast areas of land remain untilled, and even unpopulated, despite the fact that nine hundred thousand Arabs huddle miserably in the Gaza Strip and elsewhere for lack of homes. Indeed, the Arab leaders employ this very homelessness as an argument for the perpetuation of hostilities; and this, despite the fact that at the very beginning of the 1948 war, the British—

ISRAEL'S NEW INTERNATIONAL POSITION

By BORIS SMOLAR

certainly not over-friendly to the Israelis—reported that “every effort is being made by the Jews to persuade the Arab populace to stay and carry on with their normal lives, to get their shops and businesses open and assure them that their lives and interest will be safe.” Now, as then, “Arab leaders reiterate their determination to evacuate the entire Arab population.”

What of the future? Watchman, what of the night? To what may Israel look forward? This is synonymous with the question: to what may the nations of the world look forward? There can be no doubt that the preservation and the progress of Israel is inextricably intertwined with the entire problem of peace—real and actual peace as contrasted with the present insecure international status. Every realist knows that if Israel were to disappear as a national entity the vacuum left by her destruction would be filled, not by Arab power, but by Russian presence. The process of mere infiltration through which the Soviets are penetrating into the Middle East would immediately and automatically become translated into physical dominance. At this point, the West would be compelled to fight.

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It is therefore fair prophecy that Israel will not be brought to this point of danger unless there be a complete palsy of the Western world and paralysis of Western power. Whether, short of this, Israel shall have peace and progress, or whether its portion shall be turbulence and danger, rests in part on the Israelis themselves and in part upon the conscience and will of the world. It would be naive to expect, at least immediately, very much more of diplomatic skill, national and international harmony and purposive principle than have heretofore been exhibited. One thing is, however, certain: that insofar as this happy culmination depends upon the indomitable will of the Israelis, peace and security will eventually come. *This* is a people which can, by taking thought, continually add a cubit to its stature.

THE State Department is now faced with a reevaluation of its position on the Arab-Israel issue as a result of the split in the Arab camp. The bitter rivalry developing between the pro-Soviet Egyptian-Syrian bloc and the anti-Soviet Iraq-Jordanian bloc has placed Israel in an extremely strategic position. In fact, Israel has become practically the only country through which the United States and other Western Powers could ship arms, munitions, food and other commodities to Jordan, Iraq and even Saudi Arabia, if Nasser closed the Suez Canal and the Syrian ports to the Arab countries which refuse to knuckle under to him.

This strategic advantage is due to the fact that Israel is the only democratic country on the Mediterranean—outside of Lebanon, which is afraid of Syria—that is in a position to permit the free flow of goods through its harbors to the anti-Soviet Arab lands. While it is true that these lands have not yet reached a peaceful settlement with Israel—Iraq has not even signed an armistice pact with Israel—nevertheless it stands to reason that Jordan and Iraq, and even Saudi Arabia, will from now on take note that Israel is the only country that can prevent their strangulation by Nasser. This is perhaps one of the reasons why Israel is not as afraid now of Iraq's federation with Jordan as she was about two years ago, when such a union was mooted but when the Arab camp was not split as it is today.

Another reason is the fact that the Iraqi-Jordanian federation must lean on the United States, which will definitely discourage military adventures against Israel.

Washington's reevaluation of the American stand toward the Arab-Israel conflict, as seen by experts, must result in the following: 1—It is now, more than ever, in the interest of the United States to guarantee the security of Israel's borders either through reiteration of the Tripartite Declaration of 1950, or in a more concrete form. 2—

Should Iraq quit the Bagdad Pact Council and request a defense agreement with the United States—which is anticipated—then the United States will have to conclude a parallel defense pact with Israel, especially since Iraq and Israel are still officially at war. 3—The conclusion of separate American defense pacts with the Iraq-Jordan Federation and with Israel would cement the “democratic wall” between Syria and Egypt—the two unified pro-Soviet countries—and will achieve stability in the Middle East. 4—The conclusion of a mutual American-Israel defense pact could lead to the alleviation of tension between some Arab countries and Israel, since the Arabs would begin to think in realistic terms, rather than believe that Israel can be “wiped out.” 5—The problem of the Palestine Arab refugees, most of whom are now Jordanian citizens, could be solved to a very great extent by starting to settle them in Iraq which needs manpower for its farms and industry.

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This last task could probably be entrusted to Dag Hammarskjold, United Nations Secretary General, who proved to be a good hand at “quiet talks” on the Arab-Israel issue. The transfer of Arab refugees from economically poor Jordan to oil-and-land-rich Iraq should not prove hard for Mr. Hammarskjold now that the refugees have practically become Iraqi citizens through the Jordan-Iraqi merger. Moved away from the Israel border into the fertile interior of Iraq, and settled there permanently, the Arab refugees will cease to be the major irritant in the Arab-Israel issue. This would make the eventual Arab-Israel peace talks much easier.

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ISRAEL'S AMAZING CREATIVITY

By ALFRED WERNER

"THE mighty task of Israel's cultural development in its own land," Premier Ben-Gurion warned "cannot possibly be accomplished by the small young state itself. . . . Not only the absorption of immigration and the expansion of agriculture and industry, but also the fostering of the new wisdom of Israel . . . is inconceivable without the faithful and constant participation of Jews everywhere."

With Ben Gurion's caution in mind, I should like to mention here, briefly, some of Israel's contributions to literature, music, the dance, architecture and the fine arts, in order to help our community in this country is that "participation" in "the new wisdom of Israel" so urgently advocated by this great statesman. Since the vast majority of the books written and published in Israel are in Ivrit, and few Americans are as yet able to read modern Hebrew easily, Israel's literature is accessible, for all practical purposes, through translations only. Poetry, unfortunately, resists translation, and whatever English renderings of modern Hebrew poems have appeared cannot give full justice to the striking power and beauty of the originals. Several Israeli novels, however, have been translated into English quite successfully, and two of them were even "best-sellers" in the limited sense that books catering to a special group of buyers could be. I am referring to "Young Hearts" (1950), a tale by David Maletz, dealing with the difficult life of young people in an agricultural settlement, and "Meri Sa'id" (1956), in which the novelist, Hayim Hazaz, describes, with great sympathy and humor the life of some poor, yet pious, Jews who came to the Holy Land from Yemen during the second World War.

Plays, too, have served excellently as ambassadors of Israel, to acquaint Americans with the young nation's trials and difficulties. In 1954, Igal Mossensohn's "Sands of the Negev" was performed on Broadway. The theme was the heroism of settlers, surrounded by Arab troops, yet bravely holding out until an Israeli



The Glass Museum to house the Walter Moses collection of ancient glass now being completed by the American-Israel Cultural Foundation, as part of the Museum Ha'Aretz at Tel Quasile, outside Tel Aviv

army unit could arrive to relieve them. Also inspired by the war of liberation was the movie, "Hill 24 Doesn't Answer," which told of a small group of Israeli soldiers who gave their lives to hold a hill of major strategic importance.

Israelis are insatiable readers. But, to tell the truth, they often prefer books by foreign—especially American—authors, because their own remind them too grimly of the tragic events of the past and the trials of the present. Except some of the recent immigrants from Oriental lands, there are hardly any illiterates in the population. On the contrary, few places on earth have such a large proportion of college-trained men and women, including salesgirls, factory workers and taxi drivers.

There is about one bookshop for every 5,000 inhabitants. Some are really first-rate, having tens of thousands of items, old and new, in several languages. Naturally, most of these stores are con-

centrated in the three big cities—Tel Aviv, Haifa, and Jerusalem. Yet even the tiniest and remotest kibbutz has a library of its own.

With an area hardly as large as the State of New Jersey, with a population just at the 2,000,000 mark, ringed by enemies, poor in everything except effort, Israel nevertheless imports more books than all the other countries of the Middle East combined. Although its paper-manufacturing industry is still in infancy, Israel has a considerable book production of its own (including fast-selling Hebrew pocket books). While there is a demand for sentimental love stories and adventure tales, it is not great. On the other hand, attractive art books with French, English, or Hebrew texts are displayed everywhere, and they help brighten homes that by our standards would be judged quite meagre.

Years ago some pessimists predicted that the Jews would deteriorate intel-

lectually in this "remote Asiatic country." In a sonnet, entitled "Bezalel," Israel Zangwill, sounded a warning:

"We are, unless we build some shrine and ark, A dying rabble in a wilderness."

Zangwill knew that no nation worth the name could exist and develop without creating a body of song, dance, literature, and the fine arts. But there was no reason to fear—creativity blossomed forth almost at the same moment that the barest necessities for living had been gained.

This is true, above anything else, of music. When, twenty-two years ago, Arturo Toscanini went to Palestine to conduct the concerts of its newly founded symphonic orchestra, he was amazed to note how quickly tickets were sold out. Bronislaw Huberman, who founded the orchestra, is no longer among the living, but his work survives. The Israel Philharmonic is now a noted institution, and there are the Hebrew National Opera, the Haifa Community Orchestra, and the conservatories of music in the three large cities. In 1950, a special Music Department was created within the government's Department of Culture and Education. Israel has sent several gifted young pianists and violinists to perform in the concert halls of the United States, and works by several Israeli composers—notably those of Paul Ben-Haim—have been performed here with success. Inbal, the Israeli dance group, has been seen and admired here, as elsewhere. These young men and women—immigrants from Yemen, or the descendants of such immigrants—combined dance with music-making and acting, resulting in a unique theatre. Unfortunately, this has been the only kind of Israeli theatre presented in this country after the memorable visit of the Habimah troupe quite a few years ago. It is deplorable that the Habimah has not returned, and that neither Ohel ("Tent") nor the Chamber Theater have ever been invited to this country.

But if I were asked in which directions Israel's cultural productivity has been channelized most successfully, I would answer; first, in the fine arts, secondly, in architecture. There are good reasons for the quick rise of the fine arts. Let us not forget that the overwhelming majority of Israelis are immigrants.



The new Frederick R. Mann auditorium in Tel Aviv on the night of the opening concert

Luckily, the transfer to the Holy Land of a painter or sculptor from anyone of the sixty countries of the *galuth* does not require a damming up, for years, of the individual's creative urge. Off the boat, or off the plane, the immigrant artist can grasp a brush or crayon and start to give an outlet to his feelings. This is not true of the writer, who may take years in learning to master Ivrit—and who often fails to assimilate the language sufficiently, to write fiction, let alone poetry.

Architecture had to develop simply because there were not enough buildings

available when the State of Israel was created in the spring of 1948. Many houses were destroyed during the war, and, after the armistice, the government required modern quarters for offices, and housing for the tens of thousands it expected to arrive from post-war Europe.

The number of Americans who are familiar with paintings, sculptures and graphic work by Israelis is, of course, much larger than that of Americans acquainted with the glory of its architecture. You need not go to Israel to see her art—it comes to you. In 1939, the United States, for the first time, had an opportunity to become acquainted, on a



Dedication concert by the Israel Philharmonic Orchestra in the Frederick R. Mann Auditorium in Tel Aviv

fairly large scale with paintings, drawings, prints and sculptures made by Jews in Palestine during the British Mandate. I am referring, to the exhibition at the Palestine Pavilion of the New York World's fair that opened some months before the start of the second World War.

In 1953, the Metropolitan Museum of Art was host to an exhibition, "Seven Painters of Israel," which was also seen in several other major cities of this country. In recent years, the works of many individual artists from Israel have been shown in private galleries. Quite a few pictures were acquired by Jewish collectors, but also by some distinguished museums, among them, the Guggenheim Museum and the Museum of Modern Art.

Both the public and the press have made the visitors and their offerings most welcome. To recall the latest, I will mention the group exhibition of Ein Hod artists, which was opened last fall at the Riverside Museum by the mayor of that artists' colony, the famous painter Marcel Janco, and the recent exhibitions at the Theodor Herzl Institute of graphic work by Jacob Steinhardt and Reuven Rubin.

It is impossible to describe and evaluate briefly the glory of Israel's art, the accomplishment of perhaps as many as five hundred painters and sculptors during the past five decades. But a few general remarks might be helpful in providing a better understanding. Israel's art is inspired by the country's picturesque types, and, in particular, by its landscape. The Israeli artist, by painting the land, underscores, as it were, his legal and moral right to it. Generally speaking he is preponderantly a regional artist, comparable, perhaps, to our "American Scene" painters, for he is busy with the unique and exclusive sights which the country has to offer. But in creating a work of art, he inevitably "distorts" the topographic facts to fit his aesthetic conceptions. Whereas Jews in the Diaspora have been leaders in the abstract and non-objective movements, as well as Surrealism, in Israel these vanguard movements are subordinated to a more or less accentuated Expressionism that never abandons reality as a point of departure.

Truth demands an honest admission that Israeli artists have not yet found their style, have not yet developed characteristics that are unmistakable and specific. But this is not surprising. After all, the vast majority of her artists not only received their training elsewhere but came to Palestine when they were thirty, forty, or older. When the *sabras* who are at present studying at the academies of Jerusalem, Tel Aviv

Hitlerism, the Warsaw Ghetto fighters, and the heroes of the War of Liberation. Many people would like to see the country's parks and public places adorned with beautiful works in stone or metal. But they know that it may take many years before Israel will have reached an economic status that will enable it to spend large sums on what must still be considered a luxury.

As to Israel's architecture, up to about



The celebrated Habima Theatre which produced plays and players that became world-famous. Below, a Habimah production of Shakespeare's "A Midsummer Night's Dream"



and Haifa, will have become mature artists, the aspects of Israel's art may be entirely different.

Many Israelis purchase works of art—originals if they can possibly manage it; being people of modest means, they do so for a real love of art rather than for display. Sculptors find it more difficult to create markets for their products than do the painters. Here and there monuments have risen—mostly stone sculptures commemorating the victims of

1925, the settlers could not possibly concern themselves with the problem of architecture as an art, their sole aim being the redemption of the soil. In the last thirty years, however, immigrant architects from Central Europe (for example, graduates of the Bauhaus School) have produced some very fine buildings. Using either reinforced concrete (mostly in Tel Aviv) or stone (in Jerusalem and Haifa), they gradually adopted some tricks from the Arabs—notably, how to build very

thick exterior walls, and to keep the windows rather small so as to offer the inhabitants a protection from the excessive heat. Certain government buildings, completed after 1950, prove that an edifice can be very beautiful even if the architect concentrates on the building's utilitarian purposes, and that the simplicity of functionalism must be regarded an asset rather than a liability.

It must be stated that several artists have devoted their talents to the crafts, without considering this step a self-degradation; Kahana and Jean-David have turned out very beautiful ceramics—Kahana grafting some delightful animal forms upon his flasks and vases, while Jean-David's plates and tiles are more in the abstract vein. Well-known, of course, is the skill of the Yemenite jewelry-makers. In their native Arabia, they wrought superb rings, earrings, necklaces, brooches and bracelets for their women. Months would be devoted to one beautiful object there was no hurry, except that the piece had to be ready for the festive occasion, be it a birthday or wedding-day. But in Israel, the immigrant's mind was imbued with the slogan which has been injuring true art in every corner of the globe: "Time is money."

Owners of large jewelry-manufacturing firms engaged the Yemenite craftsmen and taught them to use modern equipment for mass production. For a while it seemed as though the glory of Yemenite artisanship had come to an end. Fortunately, there were some far-sighted men in Israel who were determined to revive one of the world's remaining folk arts. Today, a number of Yemenite masters are again creating hand-made pieces that have a hundred intricate details to each one in the factory-made piece, and that, above all, have all the genuine charm of a traditional art.

Premier Ben-Gurion is right to demand that every Jew in the Diaspora should contribute to what he called "the mighty task of Israel's cultural development." American Jews can help by acquainting themselves with Israel's literature and music, its arts and its crafts, and by adorning themselves and their homes with some of the beautiful things wrought in the Land of our Fathers.

THE GREAT LEADER – BEN GURION

By OSCAR HERSCHMAN

"**W**E HAVE a son who will one day be known the world over." So spoke the mother of David Ben-Gurion, first Prime Minister of the State of Israel, and one of the world's leading statesmen.

In the midst of the many celebrations of this tenth anniversary of the re-establishment of the Jewish state, consider these aspects of Ben-Gurion's career and philosophy.

Throughout his life, Ben-Gurion has striven to lay the foundations for the re-establishment of the Jewish state. His approach was to work in various fields and prepare himself for this purpose. He arrived in Palestine at the age of nineteen, with a background of Hebrew culture and a love of Zion. His first cycle of preparedness started with his work on the land and in the colonies, laying the foundation for co-operative settlements known as *kibbutzim*. He also organized Jewish self-defense, "Ha-Shomer," which developed into the "Haganah," and became the nucleus for Israel's future army. At the same time he identified himself strongly with the Hebrew language, editing Hebrew publications in collaboration with Yitzhak Ben Zvi. Simultaneously he began laying the foundation for the Jewish Labor Movement, and its institutions in Israel. He was the chief architect of "The General Federation of Jewish Labor," known as "Histadrut," and for a number of years he was its Secretary-General. Together with these efforts, was his activity in the World Zionist movement as the leader of the Labor Zionist party.

In 1935, Ben-Gurion was chosen Chairman of the Jewish Agency Executive, and he occupied this office till the day he proclaimed the Jewish State. When emergencies befell Zionism and the Yishuv in Israel, and the British Mandatory Government sought to restrict Jewish immigration and land purchases, Ben-Gurion's voice thundered forth in protest, and he became more adamant in his vociferous demands for the establishment of the Jewish state.

It can now be told how Ben-Gurion

tried to heal the breaches in the Jewish ranks and avoid unnecessary duplication of efforts. He made several attempts to seek out Jabotinsky for a common *modus vivendi*. But narrow politics sabotaged these efforts and he was unsuccessful.

At the end of World War II, Ben-Gurion foresaw that the time was approaching when his dreams for Israel could be realized. Thereupon this became his all-absorbing passion. He visited foreign countries, including the United States to prepare for the day when the State would be proclaimed.

Following the historic United Nations resolution of November 29, 1947, there were many who wavered and were fearful. But Ben-Gurion stood up unafraid, influencing those who were hesitant. And on the 5th of Iyar, the state of Israel was proclaimed, with Ben-Gurion as its first Prime Minister. Soon after Dr. Chaim Weizmann was affectionately chosen as its first President. Ben-Gurion was the driving force behind the creation of the new republic on that momentous and sacred Erev Shabbat, which has now given a new holiday in the Hebrew Calendar, YOM ATZMAUT, Israel Independence Day.

In anticipation of this great day, Ben-Gurion had read and studied all his life. In this way he had become an expert on many subjects, including the science of military strategy. He put it to good use when, as Prime Minister, and Minister of Defense, he brought about the formation of Israel's army and helped direct its campaigns against the Arab armies in the successful War of Independence.

It was Ben-Gurion, himself imbued with the promise of the prophets, who helped inaugurate the "Ingathering of the Exiles." Israel Bonds is another of his ideas that mean so much for the country.

For a brief interval Ben-Gurion retired to Sdeh-Boker, an independent non-partisan pioneer settlement in the Negev, where he ploughed the fields and delved into philosophy, pondering the role of Israel in the world. A year later he was

needed again at the helm of his country, and became Prime Minister once more.

Under his leadership, at the age of 70, Israel's army knocked out Nasser's new Soviet-supplied forces. Israel's victorious sweep in four days across the Sinai Desert to Suez, was a brilliant military operation which is now being studied in such foremost military academies as West Point, by the United States; at Woolwich by the British, and at St. Cyr, by the French. But to quote Ben-Gurion: "Israel won its War of Independence, and again the Sinai Campaign, because we were filled with idealism and a great vision of the future."

We all know this victory has brought confidence to Israel, respect to the State by all nations, and from Elath, its southernmost port, once again ships go down to the sea, just as it was in the days of King Solomon. Ben-Gurion feels that Israel's trade with Africa and Asia will progressively increase, and during the coming decade, with ports also in the Mediterranean, he expects Israel to be well on her way towards developing into a world maritime power.

What are these qualities in Ben-Gurion which have enabled him to direct his country's destinies so successfully? Ben-Gurion is a many faceted individual. He is a practical, determined statesman, and a prophetic idealist who has seen many of his dreams realized. He is a lover of the Hebrew language and literature who enjoys quoting from the Bible and will not hesitate interrupting a debate to discuss an interesting point in Hebrew philology. One of Ben-Gurion's comments has been: "Israel is the only people who still believes in the same faith and talks the same language as our forefathers did 3,000 years ago. Hebrew was a dead language, for a while, but now it lives again and is the language of our people once more. Nasser cannot even speak a word of Egyptian, the language of the Pharaohs." Ben-Gurion is a student of philosophy. He is at home in the literature of Ancient Greece in the original Greek, and equally at home in Buddhist philosophy. He is proficient in several languages, in which he has written many books.

Yet, like other great leaders, Ben-Gurion has also been the victim of much criticism, particularly for his labor and



Residential architecture in Israel

economic policies.

From a deep understanding of Jewish history and through his convictions of what is best for the new State, Ben-Gurion has approached the problem of German reparations with the eyes of a statesman, not flinching before attacks of his opponents and those who had suffered under Nazism. Thus he supported and welcomed the successful efforts of Dr. Nahum Goldmann in this direction.

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Some differences of opinion have developed between Ben-Gurion and the leaders of Zionism in America and other countries as to the ultimate interpretation of what is, and should constitute, Zionism now that Israel has been established. Looking back upon Jewish history during the days of the Second Temple, when flourishing Jewish communities existed outside of Palestine as well as in Judea, history may again provide the answer when prosperous creative Jewish communities in large centers of the world will cooperate with and complement the work of an invigorated Zion, assuring the continued existence of Judaism, Jewish culture and the Jewish people.

Recently Ben-Gurion expressed his views on what has been accomplished, and what he hopes and foresees for the next decade, speaking not in terms of partisan politics but rather as the elder statesman of his country. He contemplates another million Jews, and an Israel more securely established on the road to economic self-sufficiency. He sees an even greater role for the Hebrew language and

Jewish culture in cementing Israel and the Diaspora. The great question for Israel today is that of men and their ability to develop the industrial and agricultural potential. Israel can well defend herself against its Arab neighbors, provided there is no direct interference by outside powers. And should the struggle between East and West be eased, Ben-Gurion said, there is hope that a permanent peace between Israel and the Arabs may be established during the next decade.

In his summation Ben-Gurion stated, "Israel offers proof to the world that spiritual strength is more valuable than mere wealth and physical strength. We are bringing a democratic society into an area still living in the Middle Ages. I would say to the Jews everywhere, and to the rest of the world: 'We have no reason to regret what has been done in these ten years, and we are hopeful that even more will be accomplished in the next ten.'"

Sen. Lehman on American Policy for Israel

AS AMERICANS, we are not interested in Israel alone. We are concerned for the security and stability of the Middle East as a whole, and the welfare of all the peoples who inhabit it.

I believe that the constant and invariable object of our Government's policy in the Middle East *ought* to be to convince the Arab States and peoples that their *real* interest lies in working *with* Israel and not *against* her. Our efforts must be toward the development of programs linking all elements in this part of the world—Arab and Israeli—in joint and common efforts for the common good—and for peace.

It has been said, and it can bear repetition, that the Arab States must accept the fact that Israel is in the Middle East to stay. This fact must be underscored by an affirmative guaranty of the security and territorial integrity of Israel and of all her neighbors by all the nations in the world who desire peace and stability for this area.

—From a speech before the Committee for Israel's Tenth Anniversary Celebration, of which Senator Lehman is the General Chairman.

A STORY OF THE INGATHERING

By ARYEH NEWMAN

IT WAS *erev shabuot*. We embarked at Haifa on a 4,000 ton Greek pleasure steamer. We were the only passengers—a doctor and nurse without patients, several Jewish Agency officials with no immigrants to attend to, two kibbutz propagandists without a public, a Shoham line official, a kashrut supervisor, an itinerant rabbinic emissary and a couple of journalists on their way to a story.

We went inside the ship and the chief steward, immaculate, correct and smiling, allotted us our cabins—no hard task in an empty ship. This was to be our home for the next six days—a deserted pleasure steamer, its fittings, bar, staterooms all intact, mattresses stacked high and strewn around and the odor of the human cargo that had packed its decks and interior on its last trip to Israel still distinctly traceable. Grimy sailors, shirtless stewards wandered disconsolately round the ship, as if in search of the carefree, spendthrift holiday makers that had once constituted the boat's clientele.

But now this was one of the immigrant carrying ships chartered by the Jewish Agency to bring the second great wave of newcomers to the State of Israel. This time many were highly skilled and educated persons who had tried to integrate themselves in their countries of domicile in Eastern and Central Europe but had failed through no fault of their own. Disillusioned, they had turned to Israel. They joined another stream of Jews, from a totally different environment, from North African countries, who were also heading for the same shore,—unskilled, unlettered but saturated with a primitive and deep Jewishness they had never tried or been able to deny.

The ship was proceeding in accordance with a schedule mapped out by the Immigration Department of the Jewish Agency to pick up immigrants waiting at some Mediterranean port. On the way back, the doctor and nurse would have their patients; the officials would work day and night registering the immigrants, classifying them and arranging with them where it would be best for them to settle in their new homeland; the kibbutz propagandists would try to attract some of them to take up a kibbutz

life. The ship on its way back would be transformed into a floating immigrant reception camp, so that when the passengers stepped down at Haifa they would, all of them, after a cursory customs check of their baggage, be speeded straight to their places of settlement. Some of them would go to rural towns and villages, to development areas, to intensive Hebrew institutes and temporary hostels, and, others would be interviewed by prospective employers.

Meanwhile the ship was empty. The kashrut supervisor went along with the chief steward to look over the kosher kitchen and make sure it functioned correctly for its dozen passengers. The demands of kashrut however could not suppress the definite Greek and *un-beimische* flavour of everything that came out of the kitchen. For most of the passengers, this outward trip was a veritable pleasure cruise giving them the breathing space and hard-earned rest they needed before they once again resumed their nerve-racking job on the return journey. Once we had settled down in the ship and got used to the sense of empty spaciousness, the religiously observant amongst us remembered the approaching festival and began to count heads to see whether the traditional ten *minyan* men might be mustered. There were indeed just ten and with the additional incentive of *yizkor* and appeal to the sporting instincts of a pagan but well-intentioned youthful sabra we were able to hold a morning service on Shabuot. Never did the opening words of the Decalogue sound so appropriate, never had I caught so vividly the profound national and religious implications of what to Rabbi Yehuda Halevi was the key sentence of Judaism: "I am the Lord thy God who brought thee out of the land of Egypt, from the house of bondage."

But as the ship reached port, the scene changed. Hundreds of immigrants, mainly from North Africa, tramped up the gangway—families of three to four generations, from the seventy-year old grandparents in flowing Arab robes to

the daughters in latest Paris-styled jeans, and with babes in arms. The cabins and dormitories filled up to capacity and preparations were hastily made to start the paper work on the immigrants which would classify them, register them as citizens of Israel and facilitate their absorption in the country the moment they arrived.

This filling out of documents was nothing new to the immigrants. They had already tasted the sweets of western bureaucracy at Jewish Agency offices and transit centres prior to embarkation. They looked upon it as an inevitable part of the process which would ultimately bring them to Israel, and were fearful that they might, by some omission, place some obstacle in their own way or fail to benefit from any of the facilities that were being generally offered to new immigrants. Many had relatives in Israel and were aware of the different types of settlements and had already decided in their own minds where they wanted to go. On the other hand, the Jewish Agency officials had the latest list of openings in the country, the new towns and villages needing manpower, the new development areas and factories where there was work. It was their task to direct the newcomers to the avenues most productive and beneficial for both the individual concerned and the State.

Each immigrant was first provided with an immigrant booklet in which all family matters were entered, and in which were carefully detailed the help that might be received from the Jewish Agency and the instructions concerning medical and social welfare institutions where the newcomer was entitled to receive assistance. The first help he had received from the Jewish Agency was, of course, his transportation and that of his family, and the amount spent on this is duly noted in his booklet. Each immigrant signed an undertaking on the boat that he would repay his passage money, when he could afford it, or in the event of him leaving Israel. The booklet also entitled him to obtain the assistance necessary in the first few weeks of arrival, the essential utensils and

furniture, a loan to tide him over till he started work. Even his baggage and its clearing with the customs was done for him. But this process of registration was more or less automatic and formal.

The real task calling for tact and understanding and sometimes giving rise to heated argument was the selection process which was designed to save the immigrant the demoralization of languishing in a camp and the State the public expense of supporting idle hands. "Where do you wish to go?" was the first question asked. Had the immigrant any special preference? He might be going to relatives who had room for him. He might choose a new town already populated by members of his community. Kibbutz representatives might have persuaded him that the kibbutz affords him the most painless method of settling in a new country full of housing and employment problems, and gives his children the healthiest education. He might however be a difficult case and wish to go to a place where there is no work for him, refusing all the possibilities outlined. Then reluctantly he would be sent to an immigrant camp. The professional person would probably be advised to go immediately to an Ulpan, Hebrew institute, where he could board and, within a few months, prepare himself for a job.

All this was fought out in one of the ship's public rooms between officials of the Jewish Agency and the immigrant. By the time he arrived, his luggage was marked with an identity number indicating the destination, his booklet was fully filled out with the details of his future home.

The journey was no pleasure cruise, especially for mothers with newborn babies. Water was only available at specified periods of the day, and the ship was not made to accommodate so much humanity. As it neared Haifa, all the children on the boat were invited to a special party in their honor, goodies were distributed and they showed off their knowledge of Hebrew folk songs, some of them learned on the boat. The children were indeed the only carefree passengers, in contrast to their bewildered and somewhat tense parents, who were apprehensive of the unknown that awaited them. At the quayside, hosts of relatives were waiting. As

soon as visual contact was established, the women burst out into a chorus of exultant cries.

By nightfall all the hundreds of immigrants had been distributed in various parts of the country and many began work almost immediately. Each one was a world of his own with his own distinctive problems, but in grappling with them the fortunate immigrant would benefit from the network of public services geared to meet his needs and a country born out of immigration and existing

for the purpose of absorbing it. I say "fortunate," since not all are fortunate. The officials, who are but human, cannot all be considerate, and against a background of rawness, economic difficulties and red tape, some newcomers meet with unenviable and, no doubt, avoidable experiences. But much has been learned since the first days of mass immigration. Midsummer 1957, with its almost daily arrival of immigrant-loaded ships from Asia and Europe, has provided great return to Zion.

The Origin of the Sunday Laws

An amendment to the Sunday laws is now being sought. The following, from a pamphlet by the American Jewish Congress, outlines a history of these laws.

SUNDAY laws arose from a church-state union. With the adoption of Christianity as the state religion in ancient Rome, Constantine promulgated the first Sunday law in the year 321, calling on the citizens to rest on "the venerable Day of the Sun," commanding the soldiers to worship and prohibiting lawsuits, circus spectacles and theatrical shows on that day. Thereafter, as Christianity spread, governmental edicts forbidding "desecration" of the "Lord's Day" were issued wherever the Church assumed power.

The thirteen original American colonies based their Sunday laws on the English statutes they were familiar with, all derived from a partnership of church and state. Virginia, in 1610, was the first to promulgate a Sunday law which provided that:

Every man and woman shall repair in the morning to the divine service and sermons preached upon the Sabbath day, and in the afternoon to divine service, and catechising, upon pain for the first fault to lose their provision and the allowance for the whole week following for the second, to lose the said allowance and also be whipt; and for the third, to suffer death.

Though there is no record of any executions for violations of the Sunday law

in America, there is no doubt that enforcement was strict in colonial times, particularly in the strongly theocratic New England states.

To New York belongs the dubious distinction of being the first state to prosecute a Jew for violation of a Sunday law. In 1655, Abraham de Lucena was charged with keeping his store open during the Sunday sermon. The prosecution demanded that he be deprived of his business and fined 600 guilders. The records are unclear as to the disposition of the case.

With the British conquest of New York, a new law was adopted "against profanation of the Lord's Day called Sunday." In 1788, this law was re-enacted and amended by a statute called "An Act for Suppressing Immorality" which provided that:

there should be no travelling, servile labor or working (works of necessity and charity excepted), shooting, fishing, sporting, playing, horse-racing, hunting or frequenting of tippling houses . . . by any person or persons within this state on the first day of the week.

It is clear from the history of such enactments in New York and elsewhere, and from their express intent, that *Sunday laws have always been religious laws, the product of church-state union.*

The most pernicious aspect of the Sunday law lies in its discriminatory treatment of those religious groups observing a day other than Sunday as their Sabbath.

ISRAEL'S ARABS

By ELIAHU SALPETER

ISRAEL'S Arabs are a mirror of events in the neighboring Arab countries. Despite the ten years which have passed since the establishment of Israel and the official sealing of the borders between Israel and the Arab States, the ties between Arabs in Israel and Arabs across the border have not ceased.

In some cases these are just strong family ties maintained in circuitous ways, occasionally revived by illegal crossing of the borders. In other cases the contact across the border is more regular and it takes the less sentimental but more rewarding form of smuggling. In some cases Arabs from across the border slip into Israel or Israeli Arabs slip out to transfer confidential information. There is no way of sealing off completely Israel's present borders, or rather armistice lines, which roughly, correspond to the chance situation which prevailed when truce came into effect after the 1948 fighting.

Above all, it is impossible—and the Israeli authorities never tried—to seal off the air waves. Just as many thousands of Arabs in the neighboring countries regularly listen to the Israel radio, its Arabic programs blaring from village and town cafes and private homes in Jordan, Syria and Lebanon, so Israel's Arabs are regular listeners of Ramallah, Damascus and Cairo broadcasting stations.

With an almost mathematical regularity, the atmosphere among Israel's Arabs reflected the state of affairs across the border. Whenever there was major unrest in the Arab countries it was echoed—sometimes just under the surface—in the Arab towns and villages in Israel. Whenever the anti-Israel incitement of Arab radio stations reached new heights, there was a strain in relations between Israel's Arab citizens and the authorities. Actions taken by the Israel Government could only weaken but not entirely neutralize this influence.

Thus, for example, for eight years it was the Israel Government mostly which had to take the initiative to bring improvements to the Arab areas of the country, overcoming the apathy and the wait-and-see attitude of the local inhabitants. For eight years the Arab refugees inside Israel were reluctant to accept compensation for their former

lands, preferring to sit and see which way the wind blew.

Under the surface, of course, progress was made in integrating Israel's Arabs into the life of the new State. Schools were opened, Arab boys and girls went to teachers institutes and universities together with Jewish boys and girls. Health centers and hospitals were built in Arab towns and villages, more efficient methods of cultivation were introduced among Arab farmers, clean sanitary water was piped in to replace the often germ-infested local wells.

In many areas the improvement brought about by the establishment of Israel became so pronounced as to make the local Arabs vitally interested in the continuation of Israel rule. The land brought forth its fruit in greater abundance, and the produce fetched prices better than ever. But in the majority of areas, the old-timers usually succeeded in maintaining an air of uncertainty concerning the future of Israel.

All this changed radically after Israel's lightning victory in the Sinai campaign. The Arabs realized that Israel was here to stay and that behind the violent words of Cairo and Damascus and Amman there was not enough strength to turn back the clock of history. Israel's Arabs were now interested in becoming integrated citizens of the State. They began to cooperate with the authorities in speeding up progress of the Arab villages and openly admitted the advantages of living in Israel.

The Israel Government, on its part, seized the opportunity to prepare plans and projects for the advancement of Arabs.

All this was very unpleasant to the Communists. They were never really influential among the Arab farmers but drew what support they had from the day laborers and the unemployed. As new industrial projects materialized in Arab areas—like the new factories in Nazareth—unemployment disappeared and unskilled laborers began to acquire skills and higher wages. Their chief propaganda slogan aimed against certain restrictions of movement in border areas,

which contributed to unemployment among the Arabs, became less effective as employment rose. The Communists felt that they must rely now mainly on extreme nationalism.

Thus the Arab leaders of the Communist Party began advocating a policy attacking not only certain aspects but the very existence of Israel sovereignty in Arab areas.

In this effort they were aided by the partial success of Nasser's effort to regain the prestige lost in his Sinai defeat and by the unqualified support Moscow gave to Arab nationalism. The proclamation of union between Syria and Egypt gave new impetus to this trend. The union injected new life into the Arab extreme nationalist and anti-Israel elements, most of whom are not necessarily pro-Communist, who resumed their whispering propaganda campaigns against the pro-Israel elements.

Thus among Israel's Arabs, as in many other countries, the small Communist minority is utilizing the fanaticism of extreme nationalists for its own purposes.

Israel as a World Example

ISRAEL'S great achievement has been its dedication to freedom, and its ability to provide a refuge—within that framework of freedom—to hundreds of thousands who have suffered indescribable persecution and oppression.

About one and a half million Jews have entered Israel in the past ten years. They came in poverty; many lacked skills; most were without a knowledge of Hebrew. All needed shelter and medical care. Yet within this decade Israel has moulded its diverse population into a proud and homogeneous people capable of developing their homeland to high levels of productivity and of defending it against great odds. All the free western world should take pride in Israel's triumphant achievements.

—From a speech by William Benton before the American Committee for Israel's Tenth Anniversary Celebration.

"WHERE JUDAISM DIFFERED," by Abba Hillel Silver. Jewish Publication Society and Macmillan Co.

This is a book that should be read by every thinking Jew of our day. We speak and hear so much of the Judeo-Christian ethic, of the similarities that mark both religions, that we are apt to forget or to overlook the fact that there are essential differences between the two.

Rabbi Abba Hillel Silver has performed this important task of showing wherein Judaism differs with great skill and with a richness of learning and scholarship. In masterly fashion he reveals the uniqueness of the Jewish outlook upon life and the world, wherein Judaism differed from all ancient religions and philosophies. Taking every aspect of ethical and theological teaching, he points out the distinctiveness of the Jewish views in marked contrast to the views propounded in all other religions.

His aim throughout the entire volume is not to disparage the views or beliefs of the other religions—indeed, he treats their views with great respect; but he does endeavor to give a clear analysis of the Jewish concepts, and by constantly emphasizing their distinctiveness from the others, he gives the reader the opportunity to judge their value and worthwhileness.

Dr. Silver writes with his accustomed eloquence, and the reader is captivated by the beauty of language and style as well as by its contents.

All Jews will benefit much from its reading; and to Christians it will offer a better and finer appreciation of Judaism and its relevancy for the world of today.

"ISRAEL: ITS ROLE IN CIVILIZATION," edited by Moshe Davis. Harper and Bros.

The rise of the State of Israel in 1948 gave hope not only to the Jewish community in that land but to Jews throughout the world that this reborn State will serve as a haven of rest for homeless Jews and that it will become the spiritual and cultural center of the Jewish people everywhere. The hope was also felt that in the present struggle of the

entire world to be reborn on firmer foundations of genuine civilization, this new State of Israel may be able—as it did in ancient times—to give to the world a new vision of national life that shall be a rich contribution to the birth of a new and better world.

To strengthen this hope and to study means how to turn this hope into reality was the reason which prompted the Jewish Theological Seminary of America, in cooperation with the Jewish Agency for Palestine, to organize the Seminary Israel Institute.

This Institute has conducted annual study courses and lectures on the spiritual and cultural problems facing the new State, and on the ideals which should animate the life of the State and its people.

Dr. Moshe Davis has edited a number of the most notable lectures which have been delivered at the Institute in the first four years of its existence, so that readers everywhere may benefit from the richness of thought and scholarship which these lectures offer.

The book is divided into four Sections:

1. The Role of Israel in the Modern World, offering masterly addresses by Professor Louis Finkelstein and Prime Minister Ben Gurion.
2. What History Teaches, includes learned addresses by such noted scholars as William F. Albright, H. Louis Ginsberg, Salo W. Baron, Saul Lieberman and others.
3. The New State. Here the brilliant Abba Eban, the late Yahim Greenberg, Martin Buber and others discuss the various aspects of life in the emerging society of Israel.
4. America and Israel, in which a number of thinkers speak of the relationship that should exist between the greatest and one of the youngest democracies in the world.

All the lecturers are outstanding specialists in their fields, and each has made a distinct contribution to the discussion of the great problems that face Israel. Dr. Davis is to be congratulated for editing the volumes in such skillful and fine fashion.

"THE WORLD OF MOSES MAIMONIDES," With Selections from His Writings. by Jacob S. Minkin, Thomas Yoseloff.

No figure in Jewish history since the close up of the Talmudic era has had a greater influence on Jewish life and thought than Moses Maimonides. Foremost codifier of Jewish law, great philosopher and noted physician, he won for himself the role of leading authority and guide for the religious life of the Jews not only in his day but up to modern times.

Dr. Jacob S. Minkin, who has already greatly enriched Jewish literature with his popular works — "The Romance of Hassidism," "Herod, King of the Jews" "Abaranel and the Expulsion of the Jews from Spain" — has now made another notable contribution to our cultural life in this splendid work on the life and times of this unique personality, Moses Maimonides, with selections from his writings.

Dr. Minkin possesses the great gift of popularizing even the most difficult theme. Thus, within the space of the 150 pages, he creates for the reader a fascinating story of the dramatic life of Maimonides and at the same time gives a clear picture of the world in which Maimonides lived. The remainder of the book—about 300 pages—consists of an anthology of selections from all the writings of this great master. This is done with great care and thoughtfulness, systematically dealing with themes that are of great interest to thinking Jews of our day. A list of some of the subjects which Dr. Minkin chose from the teachings of Maimonides will immediately show the importance of such a selection: God as He is; God and the Existence of Evil; Divine Providence and Free Will; The Precepts of the Torah; Prophecy, Prophets and Moses; Government; Judges, Courts and Justice; Trade, Labor and Charity; Israel and Palestine.

The book is the result of much scholarly research, and yet is designed primarily for the general reader rather than for the specialist. It is written with charm, and the reader will not only

greatly enrich his mind but will be fascinated by it. American Jewry will gain much by becoming familiar with the life, the achievements and the teachings of this foremost master and teacher — Moses Maimonides.

"*CHINUCH V'KIYOUM*" (Education and Survival), by Zevi Scharfstein. Shilo Publishing House, N. Y. and Jerusalem.

No man has made a greater contribution in the field of Hebrew education than the author of this interesting collection of essays, Professor Zevi Scharfstein, Professor of Education at the Teachers Institute of the Jewish Theological Seminary of America. His text books are used in most Hebrew schools in this country as well as abroad. His works on methods of teaching both for the Hebrew language and the Bible have become the accepted guides for practically all in the Hebrew teaching profession. But he has also written on general literary and cultural themes. He is a prolific author, passionately devoted to Hebrew culture and blessed with rich mastery of the Hebrew language and a gift of literary style. As he himself attests, since he was 16 or 17 years old and continuing for the last 55 years he has never ceased writing on the subjects that were close to his heart — Hebrew education, Hebrew literature and the cultural life of his people in the old world and in the new. He can indeed say: "I have set *bachinuch* — the problem of education — before me always." Thus he wrote "The *Cheder* — the Hebrew School — in the life of Our People," a three volume study of "The History of Jewish Education in the Last Generations," and several volumes of an autobiography.

The volume before us is a collection of some of the articles which Professor Scharfstein wrote in the past quarter of a century and which appeared originally in various Hebrew periodicals both here and abroad. All of them are as relevant today as they were when first written. The essays are grouped under four headings: "Difficult Problems in Education and Survival," in which he discusses many of the issues facing educators not only in the Hebrew field but

in general education as well; "Studies in the Hebrew Language," dealing with research in special aspects of Hebrew; "Literary Themes," fine studies of great Hebrew writers; and "Reminiscences," recalling interesting events in his own life and some of the personalities important in Jewish life whom he was privileged to know.

The closing chapter of the book deals with "National Orators," the school of public speakers, differing from the regular synagogue preachers, who traveled from town to town to instill within the hearts of the masses the need for the Jewish national revival and the rebirth of Hebrew as a spoken language. The present reviewer feels singularly honored that the author graciously dedicated this essay to him.

All who are interested in Jewish survival and in the problem of Jewish education, and all who enjoy reading beautiful Hebrew, will be more than rewarded by reading this fascinating volume.

"*A COTTAGE IN GALILEE*," by Edwin Samuel. Abelard-Schuman.

The Hon. Edwin Samuel is the son and heir of Viscount Herbert Samuel, the first British High Commissioner for Palestine, and has lived in the Palestine that is now Israel for the past 40 years. He held many governmental posts when Palestine was under the British Mandate, and is now Principal of the Public Administration Institute in Israel. He is also lecturer in the Political Science Department of the Hebrew University.

His book is a collection of stories written by him, all dealing with incidents during the years 1918-1948, the era of the British Mandate. They deal with the life in that interesting period when Britishers, Arabs and Jews lived together and came in frequent contact with each other. There are fascinating incidents about the Jewish Battalions in 1918, about the Arab peasants of Ramallah, where he once served as the District Officer, tales about his British colleagues in the Governing Administration, tales about the early Halutzim in the communal villages in Galilee and about the lives and adventures of all types of people living in Palestine in those formative years of Israel's Statehood.

Mr. Samuel writes with ease and charm, and all of the stories hold the readers'

attention. The book is illustrated with a number of fine pen and ink drawings by a well-known Jerusalem illustrator, Gabriella Rosenthal, which adds to the attractiveness of the volume. Much has been written on the history of that era. But if one wants to have a picture of the every day life of the people in those years as it was actually lived, he can get it best in such narratives as Mr. Samuel depicts for us.

GRANDFATHER ON SEDER EVE

By Marilyn Krantz

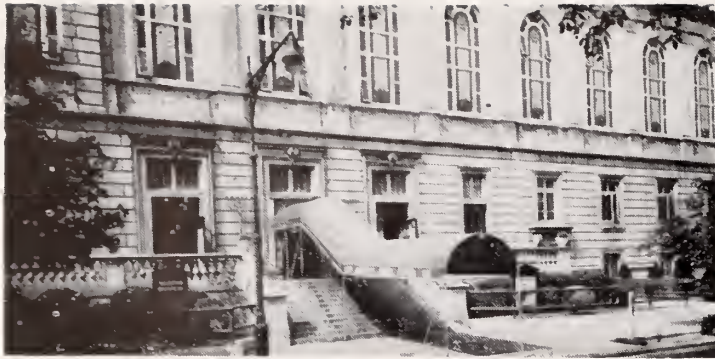
RECALL the Seder night
In childhood, long ago,
Watching the dancing candlelight,
My heart, too, all aglow;
Grandfather in the largest chair,
Head bowed, Book in hand,
Softly reading on and on
In the manner staunch and grand—

Grandmother bustling to and fro
To serve the herbs and bitters;
Cousins gaily giggling
(The noisiest of sitters)—
Until Grandfather raised his head
And, with a meaningful look,
Waited 'til silence was resumed,
Then commenced to read the Book.

I did not understand the words
Which from his lips would fall,
Yet I sensed the joy of being
Together, one and all;
Years since have brought me smiles and
tears
And some wisdom, I believe,
To know the meaning of the words
He spoke on Seder Eve.

I know now he was thanking God
For survival of our creed,
For hope He gave our brethren
In each desperate hour of need—
Praying there will come a day
When each and every Jew
May, on Passover, feast in joy
With loved ones, as we do.

Yes, many Seders have since passed
And now Grandfather's chair
Has long been empty, yet I sense
In love's presence, he is there;
Now with my children gathered 'round
I hear again, somehow,
Grandfather's words on Seder eve,
And I understand them now!



NEWS OF THE CENTER

Concluding Late Friday Night Services to Honor Post Bar Mitzvah Fellowship

The concluding Late Friday Night Services of the season on March 28th will be devoted to the graduates of our Post Bar Mitzvah Fellowship, consisting of pupils who have completed two years of Hebrew studies beyond Bar Mitzvah. Rabbis Levinthal, Kreitman and Lewittes will participate. The following students will be honored: Jeffrey Feinman, Harvey Feldman, Richard Neuschatz, Robert Lippman, Joseph Neuschatz, Mark Shpall, David Stern, Michael Yellowitz and David Zusman.

Siyum Services

Services for the first born son will be held on Friday morning, April 4th at 7:00 and 8:00 o'clock.

Passover Services

The services for the first days of the Passover holiday will be held on Friday and Saturday evenings, April 4th and 5th, at 6:00 o'clock; on Saturday and Sunday mornings, April 5th and 6th, at 8:30 o'clock. Rabbi Levinthal will preach on the significance of the festival on the first day and Rabbi Kreitman will speak on the second day. Our Cantor, Rev. William Sauler, will officiate on both days, together with the Center Choir.

The services for the concluding days of the Passover holiday will be held on Thursday and Friday evenings, April 10th and 11th, at 6:15 o'clock; on Friday and Saturday mornings, April 11th and 12th, at 8:30 o'clock. Rabbi Kreitman will speak on Friday morning and Dr. Levinthal will speak on the concluding day, Saturday morning. Cantor Sauler will officiate on both days together with the Center Choir.

Yizkor (Memorial Services) will be recited at the services on the last day of

Passover, Saturday morning, April 12th, at about 10:30 o'clock.

Holiday Torah Readings

7th Day: Exodus 13:17-15:26;
Numbers 28:19-25.

Prophets: 11 Samuel 22
(Song of Songs is read)

8th Day: Deuteronomy 15:19-16-17;
Numbers 28:19-25.

Prophets: Isaiah 10:32-12:6

Passover Sedorim

The first Seder, on Friday, April 4th, will begin at 6:45 o'clock and the second Seder, Saturday, April 5th, will commence at 7:15 o'clock.

Candlelighting During Passover Holiday Period

Candles will be lit during the Passover holidays as follows:

FRI. APRIL 4 - 6:02 P.M.

SAT. APRIL 5 - 7:05 P.M.

THURS. APRIL 10 - 6:08 P.M.

FRI. APRIL 11 - 6:09 P.M.

Passover Services for Youth Congregations

Passover Services in the Junior Congregation will be held Saturday and Sunday mornings, April 5th and 6th at 10 A.M.; also on the concluding days, Friday and Saturday mornings, April 11th and 12th at 10 A.M.

The Children's Congregation will start their Passover services on Saturday and Sunday, April 5th and 6th at 10:30 A.M.; the concluding days, Friday and Saturday, April 11th and 12th at the same time.

Passover Vacation for Hebrew School

Passover vacation for students of our Hebrew School will begin on Friday, April 4th through Saturday, April 12th. Classes will resume Sunday morning,

April 13th.

SABBATH WORSHIP

Kindling of Candles—5:56 P.M.
Services 6:00 P.M.

Concluding Late Friday Evening Services—March 28th, 8:30 P.M.

ANNUAL

POST BAR MITZVAH SERVICE

Cantor William Sauler

will Chant the Service

Oneg Shabbat—Social Hour

Sponsored by the

P.T.A. of the Hebrew School

Sabbath Morning Services

March 29th, 8:30 A.M.

Shabbat Hagadol

Sidrah: Zav

Leviticus 6.1-8.36

Prophets: Malachi 3.4-24

RABBI KREITMAN

will preach

Class in Talmud led by

RABBI JACOB S. DONER—5:00 P.M.

DAILY SERVICES

Mornings: Monday through Friday
7:00 and 8:00 o'clock

Sunday mornings—8:00 and 8:50

The first minyan morning service on Rosh Chodesh begins at 6:45

MINHA SERVICES

Week of March 30—6:00 P.M.

Late Maariv Services—7:00 P.M.

Mishnah Class conducted by

RABBI KREITMAN—10:00 A.M.

The Breakfast on March 30 will be sponsored by Mr. Arnold Greenberg.

There will be no Mishnah classes during the month of April. Classes will resume Sunday, May 4.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

- BARAD, BENJAMIN: Married; Res.: 2285 Ocean Ave.; Bus.: Teacher, 150 Albany Ave.; *Proposed by* Martin Barad.
- BAUM, SAMUEL: Single; Res.: 823 Nostrand Ave.; Bus.: Dental Technician, 303 W. 42nd St.
- BECK, MISS RUTH: Res.: 4817 Tilden Ave.;
- BERNSTEIN, MISS MERLE: Res.: 181 Rockaway Parkway.
- BIRNBAUM, GEORGE: Single; Res.: 468 Crown St.; Bus.: Salesman, Duncan-Reed, Ltd.
- BROWN, MILTON: Single; Res.: 263 East 48th St.; Bus.: Butcher, 25 Hege-man Ave.; *Proposed by* Sol Linchytz.
- CHICOFSKY, SIDNEY: Single; Res.: 3900 Kings Highway; Bus.: Insurance, 350 5th Ave.
- DAKOFSKY, MISS MARILYN: Res.: 101 Woodruff Ave.; *Proposed by* Regina Kaplan, Annette Cohen.
- EPSTEIN, LOUIS: Married; Res.: 810 Midwood St.; Bus.: Bank Examiner, Dept. Health Education and Welfare.
- FLATTE, EDWIN: Single; Res.: 1646 Union St.; Bus.: Textiles, 64 Lott Ave.; *Proposed by* Murry Baum.
- GALMITZ, ARNOLD: Single; Res.: 1025 St. Johns Pl.; Bus.: Salesman; *Proposed by* Aaron Galmitz, Robert Gutchman.
- GOLDBERG, MISS RUTH: Res.: 214 Rockaway Parkway; *Proposed by* Irving Walter, Harvey Schuster.
- GOLDSTEIN, DAVID: Single; Res.: 658 Montgomery St.; Bus.: Production Manager, Grove Knitwear.
- GOODMAN, JULIUS: Single; Res.: 763 Eastern Parkway; Bus.: Insurance, 217 Broadway.
- HAMMERMAN, MORRIS: Married; Res.: 2155 Seneca Drive; Bus.: Attorney, 1558 Fulton St.; *Proposed by* Jacob Cohen.
- HOCHHEISER, NATHAN: Single; Res.: 15 Bristol St.; Bus.: Electronics Technician.
- KERN, DAVID: Married; Res.: 731 East 49th St.; Bus.: Drug Mfg., 505 Court St.; *Proposed by* Aaron Galmitz, Jos. Jacobs.

- KRAUT, JACOB: Single; Res.: 355 Stockton St.; Bus.: News Photographer.
- KRUSKOL, MRS. SIDONIA: Res.: 751 St. Marks Ave.; *Proposed by* Mr. and Mrs. Robert Gutchman.
- KUPERMAN, HOWARD: Single; Res.: 2345 Ocean Ave.; Bus.: Salesman, Housewares, Flushing and Nostrand Aves.; *Proposed by* Julius Weliky.
- LEISS, ALBERT: Married; Res.: 1045 St. John's Place; Bus.: Clerical-Sales, A. Bohrer, Inc.; *Proposed by* Max Crawford, Robert Gutchman.
- LEVENTHAL, STEPHEN: Single; Res.: 47 Plaza St.; Bus.: Salesman, Leventhal Bros. & Co., *Proposed by* Harry and Norman Leventhal.
- LEVINE, JERRY: Married; Res.: 1025 St. Johns Place; Bus.: Salesman, Lerman Bros.; *Proposed by* Robt. Gutchman and Max Crawford.
- REIFER, ARNOLD: Single; Res.: 429 Essex St.; Bus.: Teacher, 856 Quincy St.
- ROSENFELD, MATTHEW: Married; Res.: 1477 Sylvan Lane; Bus.: Ciro Sales Co., 21 Maiden Lane; *Proposed by* Dr. I. Leslie Epstein, Dr. Harold M. Lenoble.
- RUDOLPH, MISS PHYLLIS: Res.: 661 Ralph Ave.; *Proposed by* Herbert Kaplan, Wm. Walter.
- SCHICK, HARRY L.: Single; Res.: 681 Ocean Ave.; Bus.: Plywood, 50 Broadway; *Proposed by* Joseph K. Rowe.
- SCHINDLER, DAN: Married; Res.: 1025 St. Johns Place; Bus.: Salesman, R. H. Macy; *Proposed by* Max Crawford, Robert Gutchman.
- SIEGEL, MISS MARSHA: Res.: 181 Rockaway Parkway; *Proposed by* Norman Mattisinko.
- SLIMOWITZ, JULIUS: Married; Res.: 763 Eastern Parkway; Bus.: Crown Heights Civic Ass'n; *Proposed by* Dr. Milton Schiff, Abe Meltzer.
- SOBEL, MISS TANYA: Res.: 181 Rockaway Parkway.
- STOCK, MISS FRANCES: Res.: 156 East 54th St.
- UHRBACH, HAROLD: Single; Res.: 916 Carroll St.; Bus.: Salesman, Remington-Rand; *Proposed by* Joseph H. Feldbaum, David Schaeffer.
- WELIKY, JULIUS: Married; Res.: 964 Eastern Parkway; Bus.: Assist. Buyer, Housewares, 502 Flushing Ave.

YACHINOWITZ, JERRY: Single; Res.: 44 East 52nd St.; Bus.: Butcher, 398 Utica Ave.; *Proposed by* Lawrence H. Fischer.

Reinstatements

- MOSER, EUGENE: Single; Res.: 552 Parkside Ave.; Bus.: Electronics, 35 Ryerson St.
- BORER, DR. LEE: Married; Res.: 1439 President St.; Bus.: Imports, 580—5th Ave.; *Proposed by* Robert Gutchman.
- JAMES J. JACKMAN,
Chairman, Membership Committee.

Holiday Gym Schedule

The Gym and Baths Department will be open Friday, April 4th for men and boys from 12 to 3 P.M., will be closed Sunday, April 6th for the Passover holiday and will reopen Monday afternoon, April 7th for men from 3 to 10 P.M.

For the concluding days of the holiday, the department will be open on Thursday, April 10th for men and boys from 1 to 4 P.M., will be closed Friday, April 11th and will reopen Sunday morning, April 13th for men at 10 A.M.

Annual U. J. A. Dinner

Stanley Steingut, chairman of the Brooklyn Jewish Center Division of the United Jewish Appeal of Greater New York, has just announced completion of plans for the Center's annual dinner to be held Thursday evening, May 15th. Please reserve this date.

Annual Red Cross Campaign

The American Red Cross is now embarked on its annual campaign for funds. Members are urged to make their contributions through the Center. Send checks payable to American Red Cross in care of Mrs. Lawrence Meyer, Chairman, Red Cross campaign.

In Memoriam

We announce with mournful sorrow the passing of

Morris Brukenfeld

of 370 Ocean Avenue, Lawrence, L. I., a former member of the Board of Trustees and one of the Center's earliest members, on March 12, 1958.

The Brooklyn Jewish Center extends its most heartfelt condolences to the family and relatives in their bereavement.

PAGING SISTERHOOD!

MRS. JOYCE KREITMAN, Editor

On the eve of the 14th day of the Hebrew month of Nissan, which occurs this year on April 4th, observant Jews all over the world will once again celebrate Passover, the festival of deliverance and freedom. In the Prayer Book it is called "Hag Ma Matzoth," the Feast of Unleavened Bread, with the additional explanatory phrase "Zemon Herusanu," the season of our freedom.

The significance of Passover has served as an inspiring example for all people engaged in the struggle for freedom. By celebrating the festival of its own freedom, the Jewish people pay homage to the great ideal of all human freedom.

As we observe together this joyous holiday, we try to translate the ancient ritual into human and spiritual values so sorely needed today. For all who love and yearn for liberty for all people, for those who respect the teachings of our faith, let us re-dedicate ourselves to the blessings of peace and pray that none shall again be enslaved or made afraid. We wish all our members and friends a Happy Pesach.

MOLLY MARKOWE, *President.*

9th Institute Day

"Judaism in the New Age," was the theme of our Ninth Annual Institute Day held at the Center on November 26, 1957.

The morning session was begun by a prayer delivered by Mrs. Robert Gutchman. Mrs. Benjamin Markowe, in her introductory message describing the program for the day, stated that the morning would be devoted to the Seminary's program for the younger generation, the future leaders of the "New Age." One of the main projects undertaken by the Jewish Theological Seminary is the establishment of Camps Ramah in the Poconos, Connecticut, Wisconsin and California. Mr. Bernard Resnikoff, the National Director of these camps, explained that they strive to combine Jewish learning with recreational activities. Jewish traditions and customs are observed and Hebrew

instruction is given there.

Following Mr. Resnikoff's speech, a film, "A Voice is Heard in Ramah," was shown commemorating the 10th anniversary of these vacation places. Two campers, children of our members, Cary Aminoff and Nancy Markowe, portrayed their summer holiday at Ramah.

After the Hamotzi, recited by Mrs. Isador Lowenfeld, sandwiches and cake prepared by many members were served by Mrs. Charles Marks and her hostess committee.

At the commencement of the afternoon session, Mrs. Jean Zaldin led the singing of the anthems accompanied by Mrs. Joseph Krimsky, and Mrs. Benjamin Kreitman offered the invocation. Mrs. Julius Kushner, Chairman of the afternoon, gave a synopsis of what had preceded and presented the Agenda. Rabbi Levinthal, who spends his summers at Camp Ramah, verified the wonderful work accomplished at these camps and endorsed this endeavor as an effective method of teaching youngsters to live the Jewish way of life.

Rabbi Kreitman stated that children must be taught to live in the "New Age" and still preserve the tenets and traditions of Judaism. Mrs. Trude Weiss-Rosemarin, author, lecturer and editor of *The Jewish Spectator*, spoke on "The Future of Judaism in America." She felt that a greater emphasis should be placed on philosophy and the humanities than on ways of making a living. She deplored the educational system in America which often overlooks the theoretical aspects of a subject and merely inculcates pupils with a practical approach. Education of Jewish children in the Talmud will instill discipline of the mind together with the moral principles necessary to meet the "New Age." She stressed the importance of educating the girls as well as the boys because of the enlarged role of the woman in today's society.

The afternoon was concluded with a discussion and question period.

The meeting of December 18, 1957 began with the singing of the anthems

led by Mrs. Irvin Rubin and accompanied by Mrs. Milton Schiff, and an invocation was delivered by Mrs. David Gold. Mrs. Benjamin Markowe introduced our guest speaker, Mrs. Fay Schenk, National Secretary and Educational Chairman of Hadassah. In celebration of Jewish Book Month, Mrs. Schenk reviewed the book published under the auspices of Hadassah, "Great Ages and Ideas of the Jewish People." She described the various innovations of the Jewish religion at their inception, traced their development throughout Jewish history and showed their impact on Western thinking and culture.

Mrs. Irvin Rubin, in observance of Hanukkah, recalled for us the dramatic story of the Maccabees. The menorah was kindled by Sisterhood members after an explanation of the Hanukkah lights. Participants of this ceremony were Fannie Buchman, Sylvia Horowitz, Lil Levy, Lil Lowenfeld, Molly Markowe, Betty Marks, Ida Sandler and Sadie Soloway. The Shamas was Joyce Kreitman. Mrs. Charles Marks and her committee deserved a *Yeyasher Koach* for a snack served.

At the Sisterhood meeting of January 20, Mrs. Benjamin Markowe spoke about "The National Women's League of the United Synagogue of America," an organization celebrating its 40th anniversary. Founded by Mrs. Solomon Schechter, wife of the first president of the Jewish Theological Seminary, this group performs many educational and communal services.

"The Ancient Laws of Kashruth in the 20th Century," were discussed by Mrs. Benjamin Kreitman. She explained the Biblical origin of the kosher laws, clean and unclean animals, the laws of slaughter and the separation of meat from milk. Observance of the kosher laws elevates man from his animal state and enables him to become an *am Kodesh*—a holy people. Kashruth was summarized as Judaism's way of sanctifying the act of eating and of transforming the table into an altar. Questions pertaining to the daily observance of Kashruth were answered in the discussion period following.

Mrs. Herman Soloway, Chairman of the afternoon and Torah Fund Chairman described the Seminary's future plans and urged all to be present at the luncheon on March 19th in behalf of this institution. Mrs. Julius Kushner, Chai Chair-

man, reported on the new dormitory for women students under construction.

Cantor Sauler accompanied by Mr. Jack Baras entertained us with a medley of Cheder, Sabbath and Israeli songs.

Rabbi Moshe Samber, National Director of the Leadership Training Fellowship project, encouraged us to live a life filled with Torah and to transmit a love for Judaism to our youngsters.

The meeting of February 17 was cancelled because of the snow storm.

A High Score

Sisterhood's Purim Card Party held on February 25 was enjoyed by all and was a success financially. We raised \$300. Our appreciation to Mrs. Robert Gutchman and her assistants who arranged this social evening.

Where to Find It

Kiddushim: Celebrate your simchas by arranging for a kiddush for the Junior Congregation after Shabbat services. Contact Mrs. Joseph Krinsky (PR 4-1163) or Mrs. Benjamin Moskowitz (PR 2-1248).

Cheer Fund: Donations to this Sisterhood Charity Fund in honor of an occasion or an event will be gladly received by Mrs. Fannie Buchman (PR 4-3334).

All-Day Conference

Sisterhood members are invited to attend the Brooklyn Branch of National Women's League (our Parent organization) All-Day Conference to be held at the Center Wednesday, April 16. Tickets are \$2.50. Contact Women's League representative, Mrs. Joseph Krinsky.

Meeting Dates

Mon., March 31 — Executive Board meeting—12:30 P.M.

Mon., April 21 — Regular meeting—12:30 P.M. A very fine program is being planned.

SISTERHOOD'S THEATRE PARTY

"SAY, DARLING"—the New Hit

Monday, May 5

Richard Bissell Abe Burrows
Marian Bissell

Starring

DAVID WAYNE VIVIAN BLAINE
JOHNNY DESMOND

For tickets call

Mrs. Clara Meltzer—PR 2-2049
Mrs. Doris Mattikow—PR 8-5904

Prices:

\$12.50, \$10, \$9, \$7, \$6, \$5, \$4

THE GOLDEN AGE GROUP

THE Golden Age Group has reported a continuous increase in its membership, demonstrating the fine reputation it has earned in the community and the useful service it renders. Sociability is the keynote of every weekly meeting, and the group now has many committees which carry out the functions of the club.

The Golden Age Group has a club room in the building, open every day, where the members meet informally and refreshments are served by the members.

The group celebrates our joyous holidays with beautiful parties. Topping all these was a testimonial Purim Party tendered to our beloved President, Mr. Horowitz, on March 4, in honor of his birthday. An able committee under the leadership of Mrs. Goldman, our hostess chairman, planned and prepared a delicious meal with traditional Purim refreshments. They decorated the room tastefully and the entire afternoon was a delight. There was a varied entertainment by Golden Agers of our and other communities. A gleaming kiddush cup was presented to Mr. Horowitz as a token

of the esteem and appreciation of the Club, and to close this affair in a most fitting manner, a collection was made for a Matzoh fund to be sent to Israel. For as our President said, according to our Jewish religion, when we rejoice we must also think of our needy brethren and help them. The response was most generous.

All senior members of the community are welcome to attend our weekly Wednesday meetings and to share in the companionship and collations.

MRS. JOSEPH J. KRINSKY,
Representative for Sisterhood.

IMPORTANT NOTICE TO ALL CENTER MEMBERS

We will celebrate the 70th birthday of Rabbi Levinthal on two evenings in May—

SUNDAY EVE., MAY 4

and

WEDNESDAY EVE., MAY 7

Please hold these two dates in reserve and watch for further details to follow.

YOUNG FOLKS LEAGUE

AS THIS administration of the Young Folks League ends its successful season, I wish to express my thanks to all for their valuable contributions during my administration. Special thanks goes to our own First Vice-President, Elliott Lewis, the man behind the scenes. His work in the group, though perhaps not visible on the surface is the backbone of the Young Folks League. I cannot express enough appreciation for the masterful job he has done. To the other officers and members of the executive board as well as to all of the general membership I wish to acknowledge their enthusiasm for our organization. I cannot thank my Executive Board enough for their valuable efforts.

Because the very successful Cotillion held last May was the springboard for this administration I wish to urge everyone to attend our Cotillion this May 10th. It will be a wonderful affair.

Let us not forget that the coming summer season will bring more fun and gala get-togethers for our group. The usual rooftop meetings will be climaxed

by our August beach party. So, in-between your vacations, don't hesitate to attend our meetings and you will be delighted with the vacation spirit surrounding us.

In the tradition of fund-raising the Young Folks League will continue in their effort to hold various social events. Contributions received from these affairs will be for the benefit of philanthropic organizations.

I am certain that all of you will continue in your good work and that you will derive as much satisfaction from time and energy spent in the coming administration as I did in the past.

APRIL CALENDAR OF EVENTS

Wednesday April 2: Champagne Hour—Professional dance instruction and contest. Free champagne to winners.

Wednesday April 9: Model Seder.

Wednesday April 16: Mind-Reader and Hypnotist.

Wednesday April 23: Cabaret Nite—U.J.A. Dinner.

SAM KESTIN,
President.

THE HEBREW SCHOOL

A GROVE of 1,000 trees were planted in Israel by the students of our Hebrew School in honor of Mr. Julius Kushner, chairman of our School Board and Mrs. Kushner, former president of our PTA. The presentation of the scroll was made by David Forsted, president of the G.O. at a Tu Bishvat assembly held on Feb. 9. Dr. Benjamin Kreitman and Rabbi M. H. Lewittes spoke in honor of the recipients of the scroll.

Special Mincha services were conducted during the month of February by the pupils of the upper grades. The following classes took part: 3A-1, 3A-2, 3A-3, 4A-1, 4A-2, 4A-3, 5A-1, 5R-6 and 6. Allan Rosenthal served as *Hazan*. Arrangements for these services were made by Mr. Leo Shpall, assistant principal.

Jewish Music Month was observed by two assemblies held on Sunday, February 16 under the direction of our music instructor, Mr. Jacob Grumet. The following took part: Betty Cabot, accompanied by her mother; Mark Redlich; Beatrice Reifeld; Natalie Schleifer; Elliot Silverman; Bernard Teigerman.

A group of 88 students and parents attended the theater for Jewish Children on Sunday, March 2. Two plays, "The Wind on Trial" and "King Solomon's Daughter," were shown. The excursion was sponsored by a joint committee of teachers and parents representing the PTA. Mr. David Slominsky was in charge of the group.

The Megillah reading for our school took place on Wednesday, March 5. Mr. Aaron Krumbain read excerpts from the Megillah. Each child who attended received a *grogger*. *Hamantaschen* were distributed at the close of the service.

The annual Purim entertainment was held on Sunday, March 9. Class 3A-2, under the direction of Mrs. Dorothy Ross, presented a playlet called the "Bible Circus." This was followed by a masquerade in which 200 children participated. Mrs. Harriet Dreilinger presented a program of Purim fun and magic.

Pupils of the Hebrew School took part in an Oneg Shabbat on Saturday, March

1. The Oneg Shabbat was followed by a *shalosh seudot* (third meal) tendered by the Youth Congregations Committee under the direction of Mr. Harry Goldstein. The Havdalah Service was recited after the shalosh seudot. Rabbi Lewittes thanked Mrs. Evelyn Zusman for arranging this impressive celebration. He remarked that this was the first Havdalah Service arranged in such grandiose style for the pupils of our school. One of the

OUR club members went through some very exciting experiences last month. On March 1 a record number of teen-agers attended an entertainment and dance under the sponsorship of our U.S.Y. Council. This, however, served only as a "warm-up" for the annual Purim Carnival held the following Saturday night. It was for this latter event that our clubs had been preparing for many weeks in advance. The colorful decorations, novel booths and gay band music helped make the evening memorable for hundreds of children, teen-agers and adults.

The gay Passover festival lends itself nicely to club programming. Many of our clubs have had model Sedorim, complete with delectable holiday foods and trimmings. Now come the Third Seder celebrations after the two regular Sedorim at home. Our members look forward to these events and have worked hard to prepare suitable programs.

Since this year marks the tenth anniversary of the establishment of the State of Israel, we are working on a Salute to Israel Festival for the parents of our

parents was overheard to remark, "From now on the Havdalah will be recited in my home each Saturday night." All who attended were greatly pleased by the wonderful Sabbath spirit shown in the singing and recitations and in the entire celebration.

A Model Seder was held by the PTA on Tuesday, March 25. The Seder for the students of the school was held on Monday, March 31. Members of the choral group led in the singing of the various portions of the Haggadah.

YOUTH ACTIVITIES

members and the members of the Center. Further details and announcements will be issued at a later date.

The big climax of the year will be a week-end at Camp Mohaph, Glen Spey, N. Y. The date is June 20-22. This is the first time that a project of this sort has been undertaken by our Department of Youth Activities, and it promises to be a substantial factor in continuing the growth of our program.

Attention Parents:

Registration for the new season beginning in September for children of Center members only will take place shortly. If your child is now in the Club program he or she will receive notification of the registration dates.

Members of the Center whose children have not attended the clubs are urged to have their children participate in the youth program. While children of Center members are welcome and free to register at any time during the year it is preferable to have the maximum registration of Center children at the start of the Club year.

JUNIOR LEAGUE

FOR its meeting on Thursday, April 3, the Junior League will present a specially arranged Passover program. Selected portions of the Seder service will be reviewed and explained, there will be instruction in the songs of the festival and an original playlet will be presented by the dramatics group.

The Junior League will of course not meet the following Thursday, April 10, because of the holiday. The meeting on April 17 will consist of a pre-convention program in anticipation of the forthcoming National Convention of the Young People's League of the United

Synagogue of America. Our Junior League is traditionally well represented at these annual get-togethers.

Another tradition of the Junior League is to sponsor annually, a session on vocational guidance. This is held in the spring, when the basic decisions of occupation and higher education usually are made. To this end, Mr. Melvin D. Freeman, consultant of the B'nai Brith-Federation Employment Service, will appear on April 24 and preside over the annual vocational guidance session of the Junior League.

MEN'S CLUB

THE newly-formed Men's Club of the Center is now well established as one of the "landmarks" of our institution.

Not only has the Men's Club been instrumental in bringing in new members to the Center, but it has also provided interesting and informative meetings, which have served to maintain the interest of the "old timers."

The next meeting is scheduled for Monday evening, April 14th. Watch for further details.

In addition to monthly meetings, the Men's Club is now sponsoring a week-end at the Breakers Hotel, Atlantic City, commencing Friday, April 25 to Sunday, April 27.

The entire Men's Club looks forward with great anticipation to a large turnout by the members of the Center for this enjoyable weekend. Certainly, a sociable weekend at one of America's finest kosher hotels should serve to tighten the bonds of the members of the Brooklyn Jewish Center to an even greater degree. Rates are very reasonable—\$12, \$13, \$14 daily; \$7 for children under 7 and \$8.50 for children from 8 to 13 years. Special attractions are: Swimming pool, Turkish baths and steam rooms; Midnight Splash Party; Music and Dancing; Broadway Floor Show; Three full-course meals daily; Get-Together Cocktail Hour; Midnight Smorgasbord; Refreshments afternoon and evening; Play room for children; Free parking. Do plan to join us—you and your friends are most welcome!

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JAMES J. JACKMAN,
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Brooklyn Jewish Center

Review

THE BROOKLYN JEWISH CENTER
CELEBRATES THE SEVENTIETH
BIRTHDAY OF ITS
RABBI; AND THE LEADER
IN ITS BUILDING
AND GROWTH



DR. ISRAEL H. LEVINTHAL ON THE PULPIT OF THE BROOKLYN JEWISH CENTER, RESPONDING TO CONGRATULATIONS AND TRIBUTES AT THE CELEBRATION HONORING HIS 70TH BIRTHDAY

CENTER BULLETIN BOARD

*Extend Your New Year's Greetings
Through the Rosh Hashanah Issue of
The "Jewish Center Review"*

The Rosh Hashanah issue which will appear prior to the holidays will contain the New Year Greetings. Center members and others who wish to avail themselves of this welcome and effective means of conveying Rosh Hashanah Greetings to their friends are urged to reserve space early.

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Brooklyn Jewish Center Review

Vol. XXVI

JUNE, 1958 — TAMMUZ, 5718

No. 4

THE RELEVANCE OF TISHAH BEAB TODAY

TISHAH BEAB (ninth day of Ab), which will be observed this year on Sunday, July 27, is the fast day which marks the destruction of the first Temple in Jerusalem by the Babylonians in the year 586 B.C.E., and the destruction of second Temple by the Romans in the year 70 C.E. The destruction of the Temple signalized in those two eras the end of Jewish independence.

To the contemporary observer of these tragic events, or to the historian looking back on these scenes from the distance of the ages, these calamities that befell the ancient Hebrew people were inevitable. A small and weak nation strategically located resisted being overrun by one of the great powers, especially if it makes any show of independence or becomes entangled in unfortunate political alliances. The historian living in the middle of the 20th century will not be hard put to find such examples in his own time. To the question, "wherefore is the land perished and laid waste like a wilderness?" the reasonable answer for the victim, the victor and the observer is, "No small and weak nation can withstand a major power."

Yet there arose in Israel and Judea a school of Prophets, their origin still shrouded in mystery, who, speaking in the name of the Lord, asked this same question but rejected the reasonable answer. These Prophets fashioned a new answer to the lament of "wherefore?" that became the main support of the Jewish people throughout its long night of exile, "wherefore is the land perished and laid

waste like a wilderness?" The answer of Prophecy is given by Jeremiah—"And the Lord saith: Because they have forsaken my Law which I set before them, and have not hearkened to my voice, neither walked therein" (9.12). It is repeated in Lamentations, the book read at the Tishah Beab services, "Her adversaries are become the head, her enemies are at ease; For the Lord hath afflicted her for the multitude of her transgressions" (1.5).

The people's political misfortune and the land's desolation became the text for a painful examination of the collective conscience. What followed from the Prophet's extraordinary answer was the belief that Israel's future as a people was

dependent on her return to God and His Law; a belief that still sustains our national being. From the Prophet's standpoint, to see history as only the rise and fall of great nations, to which the destinies of small nations are accidentally bound, is to see history only on the surface. At the core of man's great story there is a moral law, and if you will, a moral determinism from which no nation can escape.

To be true today to the spirit of Prophecy not only the answer but the questions we ask about the preceding era in Jewish history should be recast. Our questions must bring in their wake new insights into the role of the Jew and into the meaning of this period in man's history.

BENJAMIN KREITMAN.

IN PRAISE OF OUR MEMBERS

WITH this special issue of the *Review* the formal part of Rabbi Levinthal's 70th birthday celebration comes to a close. As noted in the following pages, for nigh forty of these seventy years, Rabbi Levinthal has been identified with the Brooklyn Jewish Center and the Center in turn with him. This birthday celebration is then, in a sense, a festive acknowledgment of the great accomplishments and achievements of this institution under the spiritual leadership of Rabbi Levinthal. We need not rehearse here the unique qualities of this leadership; they are all well attested to in the pages of this *Review*. But we must take

note of the other side of this remarkable partnership, the Center member. The responsiveness of the Center members past and present, to the leadership and inspiration of Rabbi Levinthal, has given this institution the quality of greatness.

In Babylon of the Gaonic period the Rabbis composed a "misheberach," benediction, in tribute to the members of their congregations. This benediction is now a part of our Sabbath morning liturgy. As we close these festivities, it is our hope that this "misheberach" will be realized in the lives of our Center members.

BENJAMIN KREITMAN.

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"JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

THE FIRST LAW-DAY IN HISTORY

THE readers of the *Review* will recall that President Eisenhower designated last May 1 "Law Day," a day on which the American people were to rededicate themselves to the sovereignty of Law in their daily lives.

The President asked, and the request was emphasized by the American Bar Association, that in every Court House in the land the judicial procedures on that day were to follow fitting exercises which would re-affirm the role of Law in American life.

This was a happy thought on the part of the President, for undoubtedly there is need in these difficult times to proclaim anew the role that Law must play if our American Democracy is to survive.

We Jews can take pride in the fact that from the beginning of our people's life, Law has been recognized as the basic need of man.

Just a few weeks ago we celebrated the festival of Shavuot. That festival marks the first Law-Day in history, when God gave from Sinai's heights the Divine Law to guide the life of individuals and nations. And the Rabbis of old make a wise observation when commenting on the Hebrew word *charut*, "engraved," referring to God's words engraved on the tablets of the Law: they tell us, Read not *charut*, but *cherut*, "freedom," for there can be no freedom without the recognition of Law.

I had the privilege on May 1st to participate in such a Law-Day program, held in the County Court and presided over by Judge Samuel Leibowitz. A prominent Catholic priest, a professor in the Law School of St. John's University, and a well known Protestant minister also shared the program. The Court secretary was kind enough to send me a transcript of my remarks on that occasion, and I want to share them with this column's readers:

"I speak to you as a rabbi, as a repre-

sentative of the Jewish religion, and I can tell you that in our concept of civilization, law is at its very foundation. In one of the beautiful tales of the ancient Jewish rabbis we are told that when God created the world he looked into the Torah—the Torah is the book of the Law—because God wanted to establish the world on the basis of Law.

"We call Moses our greatest teacher. We call him the Law-giver. The Law-giver: that is how he has endeared himself in the hearts of our people, because he gave us a law to live by.

"Our Torah, the basis of the Bible, is usually translated, 'the Law.' It is the law by which man is to live if the world is to endure.

"Religion and Law are interlinked. They are not two departments, separate one from the other. We cannot think of religion without law. We cannot think of law without religion.

"It is very interesting that in ancient times when the Jews had their sacred temple in their own land, the Sanhedrin, the Supreme Court of the Jewish people, met in a section of the temple. There was a reserved annex connected with the holy building in which the Supreme Court sat. And it was done for a special purpose. The Supreme Court was to be affiliated with the citadel of religion, again to emphasize that religion is the basis of law.

"One of the tragedies today is that law has lost its influence, and it has lost its influence, because religion has lost its hold on us. When we see a powerful country like Russia built upon the abrogation of law, it is because it has abrogated religion. And once the citadel of religion falls, law falls. When the ancient rabbis wanted to describe an era of barbarism, savagery, they used a very striking phrase, 'There is no law and there is no judge.' Once you have no law and once you have no judge to enforce the law, you have barbarism.

"We are all troubled with the problem today of the breakdown of law; the problem of juvenile delinquency is a staggering one. We have such problems because we have lost respect for law, and we have lost respect for law because we have lost respect for religion.

"Law has the sanction of religion, and if you want to strengthen the respect for law, you have to strengthen the respect for religion.

"Now there is one further thought that I should like to leave with you. Law is something not only for the individual; it is for the nation as well." Here again it is very interesting to observe that the Hebrew word for a nation, for a country is "*Medinab*." The Hebrew word for law is "*Din*."

"Now, you must have noticed, even though you may not know the Hebrew language, that there is a relationship between the two words—*Medinab* and *Din*. They are interlinked—*Medinab* is derived from the root *Din*. A nation, too, must be based upon 'Din,' upon justice and law. That is why we pride ourselves on our government. Our government is based upon the foundation of *Din*, of law.

"And that is why we are so frightened at what is happening in Russia. They may make tremendous advances in science; they may have a hundred Sputniks. But there would still be dread in our hearts because their '*Din*' has been divorced from '*Medinab*' in the true sense. It is law based upon the will of the individual, whoever is in power—he is the law. It is not a law that comes from God, a basic, established law.

We pride ourselves in America because from its very foundation it has been based on law; and if we want America to grow, if we want to strengthen America, it is not through arms alone, it is not through armies and navies alone.

(Continued on page 21)

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DR. LEVINTHAL AT 70

By JACOB S. MINKIN

Dr. Minkin has been a frequent and admired contributor to the REVIEW. He has a distinguished reputation as the author of a number of books, among them "The Romance of Hasidism," and the recently published "The World of Moses Maimonides."

I AM glad of the opportunity to add my voice to the chorus of congratulations that have poured in on Dr. Israel Levinthal upon his seventieth birthday. To have reached the psalmist's three score and ten years is, no doubt, a blessing, and it is much to be grateful for, but in these days of advanced medical science it is no longer a unique attainment. When, therefore, we celebrate Dr. Levinthal's seventieth birthday we have in mind not the years he lived, the days, months and seasons ticked off by the clock of Time, but the interests and activities which filled his life. We know not what life is; but we do know that it is not mere existence, an accumulation of years indifferently spent, but that it is a radiant opportunity for work and service.

Dr. Levinthal has lived much more than his seventy years. His years have not merely passed, but were fruitfully and creatively spent. Skillfully, and with a high sense of dedication, he crowded into his years more accomplishments and greater achievement than were given to most other men in the Jewish ministry. His life has been both a record and a consecration. His years have not glided by unnoticed and unaccounted for, but were stamped with the high qualities of heart and spirit. He served his congregation and he served his community, but his loyalty to Judaism and the Jewish people went far beyond these borders and extended to all American Israel. Indeed, where there are hearts to be inspired, minds to be enlightened, men and women to be won for their faith and their people, there Israel Levinthal is a familiar and admired figure.

What is the power of this man Levinthal? What are his qualities, talents and faculties that surround him with a halo

"I am grateful . . . to our God for permitting me to have with me the love of my youth, my life companion, my beloved wife. . . ."

Dr. Levinthal

Rabbi and Mrs. Israel H. Levinthal at the birthday celebration.



of love and affection? His face is calm and serene, easily breaking into a smile, and his eyes behind his spectacles are never wanting in a suggestion of kindness and tenderness. His voice is mild and soft, and for a rabbi and preacher, Dr. Levinthal is a good and patient listener. He is easily accessible to all people all the time without the aid of secretaries. He is neither arrogant nor timid, neither shy nor aggressive, but he knows how to carry his point with the least cost to himself and offense to others.

Dr. Levinthal is, beyond question, an effective speaker. Even as a young man, still in his student days, he won a medal for excellence in public speaking. Week in, week out, for nearly half a century, thousands turned out to hear him preach.

His voice is warm, soft and refined, and what gestures he chooses to make are mild and gentle, intended to emphasize a point rather than to strike a dramatic pose. He is not the picturesque pulpit orator who overwhelms his audience with the power and eloquence of his performance; he discusses his subject with clarity, insight and vigor, but not with that sensational intensity which leaves one breathless; he is heard in deep interested silence by his listeners.

If Rabbi Levinthal has maintained himself in the Jewish ministry with such power and distinction for so long a time, has preached in one of the greatest pulpits in this city for close to half a century, and won the acclaim and admiration of his people as did few others of his col-

leagues in the rabbinate, it is because of his high personal integrity and his lofty conception of the position and power of the Jewish pulpit in the moral and spiritual life of his people.

Dr. Levinthal did not enter the rabbinate by chance or stumble into it; he followed a precedent set by generations of his rabbinical forebears. But in the practice of his sacred calling he did not restrict himself to the wells his ancestors had dug but he deepened and widened them so that many others in changed times and under different circumstances might slake their thirst at their refreshing, life-giving waters. Dr. Levinthal is the most conservative of Conservative Rabbis. While he speaks of Judaism as a growing, developing civilization constantly adjusting itself to changed times and conditions, fundamentally his heart is for the "old wells." He believes that in modern life, there is no question, no issue, no vexing or perplexing problem for which ancient Jewish wisdom does not provide an answer

The power and originality of Dr. Levinthal's method and manner of preaching is just this, that he is the least original of his American Jewish preaching colleagues—there is nothing strange or novel about the clear, bright flame of his teaching; he found it where thousands knew it existed, in the old wells of Jewish lore and wisdom. For a thousand years and more, the Jews had poured their life into the pages of the Talmud and Midrashim. These are life, these are real; the Jewish spirit lives in them; their lesson, their message, their admonition is for today, for tomorrow, for all time. But for generations their radiant beauty and wisdom lay buried deep in the old wells with none to redeem them and make them shine forth again. The orthodox guardians of the wells had made no attempt to uncover them for the intellectually and spiritually famished of their people. In the old-time synagogue the sermon was the feeblest staff Jews could lean on in preparation for their Jewish future. It neither instructed nor inspired, neither saved nor served Jews in the struggle for their religious or cultural survival. The pulpit was a negligible factor in the divine service; it was either silent altogether or, when it made itself vocal, it was in a style and language that

were incomprehensible to the younger members of the congregation. And while in the Reform temples floods of oratory resounded, it was not the kind of preaching Jews could depend upon to sustain them in their religious and national convictions.

Dr. Levinthal was a pioneer in an art that was old but long since forgotten, or neglected, and he brought his heart and enthusiasm into his sacred work. He made his pulpit a bastion for Torah Judaism. Every one of his sermons emanates from Torah and culminates in it. He went to the Talmud, the Midrashim and the latter-day Jewish saints and scholars for his illustrative material. Listening to Dr. Levinthal, or reading his printed sermons, one feels himself transported to the ancient academies of Sura and Pumpadita or to the Jewish preaching guild of later centuries, when a verse from the Bible was minutely, almost microscopically examined and analyzed for what bearing it might have upon contemporary problems. It was a daring, almost risky, venture upon which Dr. Levinthal had entered at a time when the Jewish preaching field was dominated by the book and drama review, and the sermon was more of an economic or sociological essay than an exposition of the word of God.

Rabbi Levinthal upheld the prestige and dignity of the Jewish pulpit in his own congregation and advocated it among his preaching colleagues in the rabbinate. He made his pulpit conspicuously Jewish and filled his sermons with conspicuously Jewish content. He did not shun the current thought, the modern book or play, the clamor and pressure of alien ideas and ideals, but always treated them in the Jewish setting, with a parallel thought or phrase of the Rabbis. He found that in the hearts of most Jewish men and women are Jewish instincts, a deeply imbedded love for Jewish things; they want to be enlightened, they want to be instructed. There is a glow of satisfaction upon their faces when they hear a word, a thought, a text from the Bible or the Talmud.

Dr. Levinthal is fortunate in not only having realized his ideal himself but in seeing it stamped on the preaching career of so many of his rabbinical colleagues. Few men have been more for-

fortunate in materializing the rabbinic injunction to raise many pupils than he. He is the Dean of the American Conservative rabbis, and what is more, he is the creator and founder of the re-Judaized modern sermon. Even many not belonging to his school of thought are not averse to availing themselves of his style and method of preaching. It is no longer a rarity to enter a synagogue and find oneself listening to a Levinthal-type sermon.

Sermons are better listened to than read. The divine fire which animates the speaker cools off and vanishes when transferred to the printed page. Few are the men in the writer's knowledge whose written word matches their spoken message. One cannot help thinking of one of the most gifted of American Jewish pulpit orators whose voice had the thunder of Sinai and whose words were magnificently, dramatically measured. Thousands were impressed by the power and imagination of this speaker. But when the mistake was made to capture his words and thoughts for the printed page, they seemed disappointingly trivial and paltry. The Prophets of Israel were a shining exception to this almost universal rule. Their fire never died; millions are still walking by the light they had kindled. They were not orators but Truth Sayers. Parenthetically, it may be remarked that the Hebrew vocabulary, rich in every manifestation of the spirit, has no word for "orator," which is of Greek derivation.

Dr. Levinthal's sermons suffer comparatively little by their translation to the printed page. Perhaps this may be due to the character of the man and the high conception of his sacred trust. One imagines Levinthal standing back of his sermon and not before it, calling attention not to himself but to what he says, using what few artifices he possesses not for effect but to strengthen and emphasize his discourse. The published vintage of Dr. Levinthal's sermons and addresses are, "Steering or Drifting—Which?" "A New World Is Born," "Judaism, An Analysis and An Interpretation."

"Judaism," containing chapters on the God Idea in Judaism, ritual and ceremony, ethics, the doctrine of Heaven and Hell, the Messiah idea, the attitude of Judaism toward labor and the laborer, although

sermonic in form, is an excellent guide to the preacher's, or writer's, theological philosophical conception of Judaism, and it is basic and vital today as when the book was written. While Levinthal belongs to the right wing of the Conservative movement and warns his readers and colleagues in the rabbinate against the novelties of alien importation, he nonetheless recognizes that Judaism is a continuously developing and progressing religious civilization, not a stagnant pool but a living stream that flowed through many ages and became ever wider and broader in its course. Not even the God concept in Judaism is fixed or static, the author remarks with no little show of courage.

To our traditionally-minded rabbi, the Torah includes the teaching of the Bible, the Talmud, the Midrash, the writings of the Geonim, the works of the philosophers and poets, the creations of the Jewish intellectual and spiritual geniuses of every age. "The Jew, however," observes Dr. Levinthal, "never looked upon the Bible as a complete Torah, the sole creation of his national genius. . . . A people cannot live on a written Torah alone, on a closed book that must perforce remain the expression of a certain age alone. That would result in a stagnant life, whereas Judaism, by its very nature, represents a stream of *mayim hayim*, living waters." While, therefore, the Jew cherishes the Written Torah, representing the product of the heyday of his national existence, he also cherishes the Oral Torah, the Talmud, which in every age put new life-blood and new strength into the words of the Written Torah.

Dr. Levinthal is an eloquent defender and exponent of the ritual and ceremonial laws of the Jewish religion. He treats them, however, in a broader and more philosophical sense than would satisfy many of his strictly orthodox rabbinical colleague. "Many of these ceremonies," he says, "have been created and accepted by the Jewish nation as a defense mechanism to guard it from annihilation and maintain its national existence. . . . What was to make the Jew feel the kinship of another Jew, separated from him by thousands of miles, speaking another language, dressed in a different garb, influenced in his ways and thoughts by different surroundings? These ceremonial laws, given strength and power by being

endowed with religious significance and authorization, were the ties that bound the Jews together, that knit them closely into a national entity."

There is often a clash among men of the spirit between "the book and the sword," between thought and action. God rarely bestows both gifts upon one man with equal power and distinction, so that while some win their spurs as doers,

others carve their niche in the world as scholars, thinkers, men of the book. It has been Dr. Levinthal's unusual distinction that in his life the *saifa vesafra*, thought and deed were beautifully, and harmoniously blended so that one did not usurp the place of the other. He has been both scholar and preacher and man of action, one of the most versatile rabbis in the American ministry. He

(Continued on page 21)



The Synagogue of the Brooklyn Jewish Center during the Levinthal Anniversary Ceremonies

ANNIVERSARY ADDRESSES

THE large gathering of men and women that filled our synagogue on Sunday May 4th, will long cherish the inspiration of the celebration that was held in honor of the 70th birthday of Rabbi Israel H. Levinthal. One of the most pleasing aspects of the gathering was the presence of so many of the old-time members, many among the builders of the Center who have moved away to other parts of the city but who joined with us on this festive evening to pay tribute to our beloved spiritual leader.

On the pulpit were seated, in addition to those who participated in the program, the two honorary presidents, Mr. Isidor Fine and Judge Emanuel Greenberg; the officers of our Center; Judge Maurice Bernhardt and Mr. Frank Schaeffer, vice-presidents; Mr. Fred Kronish, treasurer; Mr. Harry Blickstein, secretary, and the presidents of all the affiliated organizations; Mrs. Benjamin Markowe, president of Sisterhood; Mrs.

Invocation

By Rabbi Benjamin Kreitman

Eternal Father, assembled before thee in thine Sanctuary, we rejoice on this great occasion in the life of Thy consecrated servant, Israel Herbert Levinthal. We turn with gratitude unto Thee for the inspiration he has given us these many years and for the love he has implanted in our hearts to walk in Thy path, O Lord. Faithful disciple of Rabbi Ishmael who taught us that "The Torah speaks in an idiom understandable to humans." He has with wisdom and with skill brought the Torah to the people for their enlightenment and for their guidance. Unto us he has been throughout the years a modern manifestation of the Rabbanan d' Aggados, the

By NATHAN D. SHAPIRO

Chairman of Arrangements Committee

THIS is a great and memorable evening in the Center. I hardly recall an occasion when we saw a warmer or more enthusiastic audience in the Synagogue.

Herman Soloway, president of the Hebrew School Parent-Teachers Association; Mr. Theodore Ostrow, president of the Men's Club; Mr. Samuel Kestin, president of the Young Folks League; Mr. Bernard Wolpert, acting president, Young Married Group; Dr. Manuel Saltzman; Dr. Elias Rabinowitz; Rabbi Jacob Donor.

The exercises began with the singing of the national anthem and the Hatikvah by Cantor Sauler and the choir under the leadership of Mr. Sholom Secunda, who also offered several musical selections during the program.

All the addresses on this occasion were of exceptional interest, and should be printed in full. Unfortunately, space in the *Review* is limited and we are therefore obliged to use condensed versions.

The exercises concluded with a benediction given by Rabbi Mordecai H. Lewittes.

great masters of interpretation, who tapped the scriptural text and there gushed forth a fountain of living waters. Fervently we pray thee, grant Rabbi Levinthal, his beloved wife and all his dear ones, health and happiness so that he may continue to bless us for many years to come with his inspiration and his eloquence. Look with favor upon all those he serves. May they continue to be inspired with love for Thee and with confidence in Thy nearness to all who call upon Thee in Truth . . . "For the lips of the priest preserve knowledge, and instruction should they seek at his mouth, for he is the messenger of the Lord of Hosts." Amen.

Of course, I am somewhat awed this evening by the learned Rabbis and orators in the pulpit and in the audience and I realize, that I must be careful about

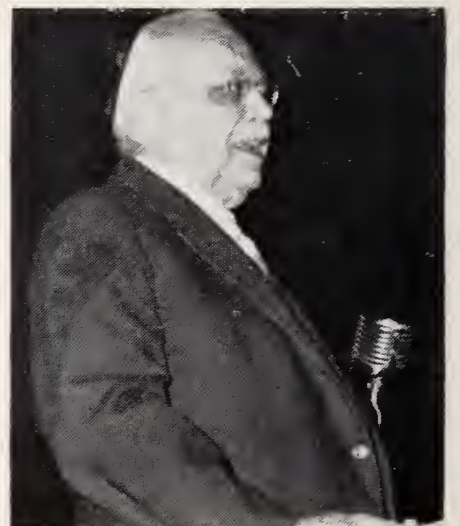
Speakers at the Anniversary



Dr. Moses Spatt, President of the Center



*Nathan D. Shapiro
Chairman of the Anniversary Committee*



*Samuel Rottenberg, First President of the
Center, now Honorary President*

what I should say and should not say within the limited time allotted to a chairman. While we are celebrating this happy event in the month of May, our guest of honor was really born in February in a city known as Vilna, Russia. His sainted father was a distinguished Rabbi in Vilna, and when the family emigrated to the United States Dr. Levinthal was three years old. They settled in Philadelphia, where the father served his community until he passed away not so long ago.

In his very youth Rabbi Israel Levinthal was ever conscious of his responsibilities as a Jew and as an American. He paid special attention to secular and religious studies and was an ardent Zionist. When he was twenty and still a student at the Jewish Theological Seminary he married a very charming girl. She always has been, as we all know, greatly concerned about his welfare, his happiness and success. She was a great inspiration to him and still is.

Dr. Levinthal's first important pulpit was at the Petach Tikvah. That was organized by some wealthy ex-Brownsvilleites who chose Dr. Levinthal for his ability and because financial matters did not mean much to him; they never did. I'd rather not mention the salary paid him at Petach Tikvah. In addition to being the spiritual leader he was also in charge of the Hebrew School, the youth clubs and all the other activities.

In 1919, the Brooklyn Jewish Center was then in the course of construction. It was very fortunate for us that Dr. Levinthal accepted the call of the Center. He was its spiritual leader and he served in every other way that a Rabbi could possibly serve a young, and growing synagogue. Before long the name of Dr. Levinthal and the Brooklyn Jewish Center became synonymous.

Our problems were not simple ones, especially during the time of the depression which hit the Center quite hard. Dr. Levinthal generously made his contribution to our financial problems. He did it willingly and cheerfully and they were rather substantial.

We know the problems of the Rabbi; they are more so now than ever before.

He must not only be a great scholar, spiritual leader and good preacher also a psychiatrist and philosopher. That, Dr. Levinthal was and still is. And when we see the fine attendance on Saturdays in the Brooklyn Jewish Center we know that it is to a large extent due to the services of Dr. Levinthal. As a preacher and as a Rabbi, he is a combination of Moses and Aaron. He has the mind and the heart of a Moses and the speech of an Aaron—a wonderful combination. And the ringing sincerity of his sermons send the words from his heart to the hearts of the congregation; it makes better Jews out of all of us. He did not try to deflate or reconstruct our Jewishness or take the capital "G" out of God.

Dr. Levinthal has made substantial contributions to scholarship and, of course, his standing in the community is very, very important. He was president of the National Rabbinical Assembly, he was president of the Jewish Community Council during the first several years of its existence. That organization was and still is an important one. He is now visiting professor of homiletics at the Jewish

By DR. MOSES SPATT

President of the Center

IT IS indeed a great privilege for me, who have been a devoted admirer and friend of Dr. Levinthal, to have been chosen as president of an institution with which he is associated. Our sages tell us that a man's teacher in the Torah stands is to him like a parent, and that as his spiritual father, he is entitled to the honor and reverence due his actual father.

It is in this spirit that I am privileged, as your president, and in your name and speaking for the Center's organizations, to congratulate Dr. Levinthal on this happy occasion.

I am convinced that the calling of Dr. Levinthal to a Brooklyn Synagogue, was a God-inspired act, to prepare him for our pulpit.

His sermons have been outstanding and they have had a marked effect not only on the members of our congregation, but nationally.

The power in the pulpit is felt differently by different minds, but I have no hesitation in proclaiming Dr. Levinthal

Theological Seminary and very active in many of the organizations. His scholarship is evidenced by the books that he wrote. While still at the seminary he wrote a thesis on "The Jewish Law of Agency," which secured for him the degree of Doctor of Hebrew Literature. Later, "The Jewish Law of Agency" was published.

As a Rabbi of the Brooklyn Jewish Center, Dr. Levinthal has published three books of sermons, "Steering or Drifting," "A New World is Born," and "Judaism—An Analysis and Interpretation." A fourth volume is about to be published, "An Analysis of American Judaism," which will discuss the Orthodox, Reformed, Conservative and Reconstructionist philosophies.

Before starting on our program, I want to say in behalf of my self and all the friends, "Happy Birthday, Rabbi Levinthal! It is our wish and prayer that you may celebrate many, many birthdays with your dear wife, your family and as Rabbi in the Brooklyn Jewish Center, and may God grant you peace and happiness."

as the leading preacher in the Rabbinate today.

As we celebrate our Rabbi's birthday, I look with ever increasing admiration on his distinguished career. Few men in the Rabbinate, or in any other profession, have been privileged to achieve such an eminent reputation. It is not the years that a man has lived, but how much he has accomplished during those years that is pertinent, and I most emphatically feel my inadequacies to evaluate such a distinguished service.

The religious activities of our Center are being conducted on the extremely high level to which we have been accustomed since the inception of our institution. This result could only have been achieved through the knowledge, influence and energies of our Rabbi.

The question arises, how can we at least show some appreciation for the many years of devoted service by our Rabbi? I am reasonably certain that Dr. Levinthal would feel at least partially rewarded if each of us were to follow the dictates of

one of his recent sermons, in which he asked us to rededicate ourselves with the

same spirit and enthusiasm that motivated the founders of our institution.

By MR. SAMUEL ROTTENBERG

First President, now Honorary President

I WANT to tell you something I've never told before at the Center. My contact with Rabbi Levinthal started very, very early, earlier than he knows. I was a student a "yeshiva bocher" in the city of Umvar, now in Czecho Slovakia, and I was contemplating going to America. I came to see my Rabbi and asked him what he thought of this plan. Well, he gave me some encouragement and advice and at the conclusion of the interview he said, "A very dear friend of mine, a Vilna Rabbi, who recently became the father of a son, is also gone to America." This has always bothered me; I couldn't understand why I was told that story. I could understand his advice, but what had that to do with the other? An answer to that puzzle came to me in 1919 when I, with a committee, came to see Rabbi Levinthal. One of the gentlemen who was present with me on that occasion is Moses

Ginsberg—he is seated right here—and we invited Rabbi Levinthal to become the spiritual leader of this institution. In the course of conversation he told me that he was born in Vilna in 1888. Then I knew the answer to the puzzle.

I'm not accustomed to make long speeches. I can say this to you without hesitancy—that this institution and the hundreds of similar institutions created as a result of the inspiration of this institution are living monuments to Rabbi Levinthal. And that is why I'm so happy to be here tonight. I hope Rabbi Levinthal will continue to celebrate more of these occasions and that when he celebrates his 100th birthday he will invite me. I'll be present. And, gentlemen, if I'm not present don't think I didn't want to be present. So I join you all and I know you join me in congratulating our Rabbi on his wonderful career and in congratulating his wonderful wife at his side.

By HON. MAXIMILIAN MOSS

President of the Brooklyn Jewish Community Council

IF THERE ever was to be a universal Rabbi of Brooklyn, Rabbi Levinthal and he alone, would be the choice of all. As some concrete evidence of the respect, admiration, the love and deep affection in which Rabbi Levinthal is held by all our people, I am happy to report that at the plenary session of the Brooklyn Jewish Community Council held here this afternoon a resolution was unanimously adopted extolling the great contributions and the lasting influence which Rabbi Levinthal has brought to the entire community over the years.

We, of the Council, are indebted to Dr. Levinthal more than words can express. He was not only one of the principal founders of the Council, which was created here and which did receive sustenance from the Brooklyn Jewish Center, but through our 18 years has been its

most inspiring leader. He was first in our hearts and therefore was made our first president. He served for many years and has been reelected annually as our Honorary President.

I am sure it is thrilling for all of us to be present here in the realization that one man, a modest, kindly, humble person, has by the sheer strength of his own personality become such a brilliant firmament of influence in the life of our entire community, and that he has done with earnestness of purpose, devotion, a high conception of duty and with piety and reverence and learning.

We acknowledge tonight also the great debt we owe to the Brooklyn Jewish Center for having afforded Rabbi Levinthal the opportunity for the great service he has rendered Brooklyn. We are



Judge Louis E. Levinthal

also indebted to the Center, itself, for being a community institution dedicated to the best and noblest ideals of religion, faith and democracy.

Judaism has survived so many centuries because of the deep faith and courage of our long line of devoted Rabbis. Only because of them has our priceless heritage been preserved here and throughout the world, for the true history of Israel is the history of the transmitting of the Torah by those learned in it through a succession of Rabbis from the days of Moses to the days of Levinthal, and in all the long history of the Jewish people scarcely anything more wonderful has taken place than this rabbinical succession. Without their keeping alive the teachings of Judaism I am certain that we men and women would not be here tonight as Jews.

The Jewish Community Council salutes their most beloved Rabbi, our modern patriarch, Rabbi Levinthal. To him we say: "Please Rabbi, continue the wonderful work which you have been doing, for you have made Brooklyn a better place to live in, the world safer for all of us and humanity spiritually richer."

By PROF. LOUIS FINKELSTEIN

Chancellor, The Jewish Theological Seminary

JUST before I came in I was reminiscing with Judge Levinthal, the Rabbi's brother, about the occasion when we were all here, most of us, twenty years ago and we had a similar celebration on Dr. Levinthal's 50th birthday. Then we had the privilege of having with us also his father and my father, of blessed memory. The fact that both these men were here illustrates better than words can the position that Dr. Levinthal still occupies in the American Jewish community and why this celebration is much more than the celebration of a special event in the life of the leader of a particular community.

Dr. Levinthal has become the spokesman for those who want to bring together the various facets, the various groups of American Jewish life into "Klal Israel"—into a united and mutually understanding Jewry. And the Jewish Center over which he presides is not only a Jewish Center in the sense that everybody comes here from the neighborhood but is also a Jewish Center in the sense that many people all over the country look to it as a focus of inspiration for all of us.

So many of you appear so very young that I hesitate to go back to the early years of this century, but to me they are contemporary because I'm also not as young as I used to be once upon a time. In the early years of this century which I remember so very well and which I'm sure Mr. Rottenberg and Mr. Ginsberg and some of the other people who founded the Center will remember, there were in America two groups of Jews—American Jews divided into two groups mutually hostile and without any contact with one another. They were groups who might just as well have lived abroad, who had not come to terms with America and who had found it impossible to raise their children in this country. I remember very well that when Chief Rabbi Jacob Joseph was brought here from Europe how difficult it was for him to live in this country because of the continuous quarrels they had—the people who agreed with him but nevertheless had not won their way to America and to the understanding which we assume and take for granted in America today, and the other, reformed

Jews. It would be incredible today to think that any Rabbi, Orthodox or Reformed or Conservative, would do what some of their leaders did in those days.

Well, that was what American Jewry looked like early in the 20th century and that is what it would continue to look like to this day if there had not arisen a group of people—who made it their life work to build a bridge between the various groups of Jews. And so this Jewish Center not only has affected so many other Jewish Centers throughout the country but has even affected the life and thought of many of our Orthodox and Reformed brethren but who agree with us.



Prof. Louis Finkelstein

If we can look at American Jewry with satisfaction we have great reason to be grateful to Dr. Levinthal and to you, ladies and gentlemen, and to the founders of this Center for what you have done to bring about peace and understanding and cooperation in American Jewish life.

I'm sure it is true that without this cooperation and understanding American Judaism could not have played the vital role it had to play in the creation of the State of Israel. And without this, even the eloquence of Dr. Levinthal could not have helped us move the government of America and the Jews of America to do what had to be done to bring about a place where so many of our brethren can find their fulfillment.

Twenty years ago, in the presence of the two distinguished Rabbis that I talked about, Dr. Levinthal's father and my own, I quoted a passage from the Talmud that has just come back to me which I, myself, learned from my father. The Talmud says, "There are three dreams which make for peace; one of them is 'If a person dreams of a pot he can hope for peace.'" And the reason he can hope for peace if he dreams of a pot is because, when you come to think of it, it is symbolic of peace; not merely because when the pot is full there is likely to be peace in the house (that's a secondary matter), but also because fire and water are two antagonistic elements, as the Medievalists used to call them, and they can't get along with one another. Fire will cause the water to evaporate or the water will extinguish the fire. But, if you put a pot between them the fire and water cease to become antagonistic and become creative and so you have your food cooked. If the pot is big enough and is a steam engine, it can even drive a train across the country or a ship across the ocean. Therefore, our Rabbis said if a person dreams of a pot, he dreams of antagonistic things that can be made creative.

That is what has been done under the leadership of Dr. Levinthal, because all of us have our own individualities. The Talmud says: "A person who sees large groups of the people of Israel, as I see right here, he should say 'Blessed is the God who knows the secrets.'" Their minds are not alike; we are an individualistic people and each of us thinks for himself, we don't even look like one another although we are all part of the same people and one God created us. Nevertheless, we somehow or other manage to work together, and the miracle of so large a group of people with so many differences being brought together to work for

a common purpose and establish this Center is one of the great miracles that can be performed in our time. And the miracle worker is the man whose birthday we are celebrating tonight.

I, myself, must take this occasion to express my own gratitude to Dr. Levinthal for many personal kindnesses that I owe to him. As I look at his face now I see not only his face but also the face of his sainted father whom he resembles so much in mental outlook and even in physical appearance—who was such a great man that I am glad his greatness is inherited by all his children, but more particularly by the Rabbi of this Center.

I owe to Dr. Levinthal an understanding of how to work for the cause of Judaism with tranquility. I've heard him not only at large meetings like this but I have seen him at small gatherings, and his is always the voice of peace, the voice of cooperation, the voice of mellow wisdom. The Seminary is indebted to him and also indebted to you for permitting him to come to us and for putting his stamp on the future Rabbis who are to graduate.

This is a wonderful occasion for all of us here and many who are not here. I

By JUDGE LOUIS E. LEVINTHAL

I HAVE a distinct recollection of the inspiring dedication exercises of this Center more than 35 years ago. What struck me at that time was the extraordinary statement of Louis Marshall, one of the speakers, that whenever he had occasion to address a congregational function he would read the *Sidra* of the week, and that invariably he would discover therein an appropriate text for his message. Taking a leaf from the book of that truly great American lawyer and outstanding Jewish lay leader, I decided to turn to the current Parsha, where I found what I should like to make the keynote of my few remarks this evening, as we pay tribute to my dear brother, your beloved Rabbi, Israel Herbert Levinthal.

You will recall that Moses was commanded to speak to the congregation of Israel and to say to them: "Ye shall be holy, for I the Lord your God am holy."



Left to right: Judge Emanuel Greenberg, Isidor Fine, Dr. Levinthal and Samuel Rotteberg

pray that God give Rabbi and Mrs. Levinthal and all of you many happy years. And just as today, he can look back twenty years to his 50th birthday, I hope

God will grant that twenty years from now he will be able to look back at his 70th birthday, then we'll pray on for future years of more effectiveness for him.

This concept of holiness is fundamental to Judaism. It means purity of life, purity of thought, purity of action. Can there be any doubt that the man we honor tonight has measured up to Judaism's highest standards of holiness of ethical living, and that you, of the Brooklyn Jewish Center, are indeed honoring yourselves by showing that you understand and recognize the genuinely saintly character of your Rabbi?

One of my earliest memories is of a conversation I overheard when Israel had not yet become a Bar Mitzvah. He was talking about what he planned to do when he grew up. I cannot recall his exact words, but I remember his saying with absolute assurance that he was going to be a rabbi and, he added, with deep reverence in his voice, that he would strive to be a rabbi like our dearly beloved father, if he could possibly do so. There is no doubt in my mind that the rabbi-

nate has not been for our honored guest merely a profession; rather has it been a vocation—in a real sense, a call, a summons from God Himself.

There is a familiar but striking Midrash which tells us that when God wanted to reveal himself to Moses through the vision of the burning bush, He did so by assuming the gentle loving voice of Amram, the father of Moses.

This legend, I must confess, does not in all respects apply to your Rabbi. Unlike Moses, who was tongue-tied and asked to be excused for lack of eloquence, Israel has always been gifted with rare oratorical skill. Nor did he have to be cajoled to become a rabbi. Indeed, no power could have dissuaded him from becoming a Servant of God and of his fellow-man. But when the Divine call came to him, I truly believe that God made use of the influence and example of the Levinthal then serving as Rabbi in

(Continued on page 15)

DR. LEVINTHAL'S RESPONSE

MY DEAR friends, my heart overflows with gratitude in this hour. Gratitude, first of all, to our Father in Heaven for having granted me life, for having preserved me and for permitting me to celebrate this milestone in my life—my 70th birthday. And I am grateful beyond words to our God for permitting me to have with me the love of my youth, my life companion, my beloved wife, to share with me the joy of this hour. Whenever I think of our relationship I am reminded of the very beautiful tribute that a great Hebrew writer in America, Maximon, once said about the wife of a prominent man in public life. He said, "The wife of a public man may be compared to the accompanist of a soloist. When you hear a soloist, a singer or a violinist, all your thoughts are concentrated upon him; you don't take any notice at all of the accompanist, and yet the accompanist plays a very important role. One false note of the accompanist and the entire performance would be spoiled." I am thankful to God that He blessed me with a good accompanist. I am also grateful to God that my 70th birthday coincides with the 10th anniversary of the birth of the State of Israel. My heart yearned for Zion Reborn ever since my young childhood. That I lived to see the fulfillment of that dream gives me the greatest happiness.

And, of course, I am thankful for you, this congregation, which has friends who have worked with me in all these years in the magnificent endeavor to establish here this citadel of your faith.

Now, my friends, many nice things were said about me by these speakers, but I am old enough now not to be spoiled by all that I heard, and I assure you that I will wear the same size hat tomorrow that I wore today. I know that much of what was said came not because I really deserve those tributes; they were offered out of the goodness of the speakers' hearts. Jews are a merciful and kind people—they have good hearts. And much that was said came from the goodness and generosity of their hearts. But while I lay no claims to much that was said, I think I can, in all sincerity, say

this about myself and about my rabbinate—and I say this without boasting and without conceit. I have always tried to do my best; I have always set before me a very lofty ideal of the rabbinate. I did not always reach the best, but I tried nevertheless. There is a very interesting comment of the rabbis on a very simple sentence that we read yesterday in the Torah lesson. We read of the garments of the high priest and how he was to dress when he entered the Sanctuary to perform the holy service. The Bible says "*Bezot yatob Abaron el ha Kodesh*," "In this fashion shall Aaron enter the Sanctuary." And then it proceeds to say, "He shall be garbed with a tunic, a garment of linen, and breeches of linen, and a girdle or sash of linen, and a miter of linen." When the Rabbis read this verse they were very much surprised. The Bible is so sparing in language, every word has a meaning, and here it uses four times the word *bod*, linen. It could just as well have said, "All the garments should be of linen." And so they asked in the Talmud, "Four times the word *bod*, why?" There is an answer, they say. It is to teach the priests that they have to wear "the choicest of linen." Not just ordinary linen,—it had to be of the choicest linen. I believe, my friends, that what the Rabbis had in mind was not only the material garments that the priests wore but the spiritual garments, the cultural garments. They had to be of the choicest quality.

That is the ideal that I set for myself. I always tried for the choicest of the spiritual garments. Whatever I did, whatever humble piece of work I had to do, I always set a high standard. And as I said, I did not always achieve that high standard, but at least I tried.

In my preaching, I always worried. To this day, people say to me, "You worrying now, after so many year of preaching?" Let me confess to you—I'm a nervous wreck every time I have to preach. I worry when I prepare the sermon. I can't reach the heights which I would like to reach, to which my congregation is entitled. And while preaching I worry that I haven't achieved the

best. Even after I am through preaching and the congregation is gracious enough to give me a "*Yasher Koach*," to congratulate me, I go home still worrying. It should have been better! And I say this with all sincerity—that whatever modest success I did achieve was due primarily, as I evaluate myself, to this quality.

Now, at this age, dear friends, one likes to reminisce,—to look back. And as I look back upon my years and upon my rabbinate, two things stand out foremost in mind. First, that I was always associated with Brooklyn. Mrs. Levinthal often teases me, jokingly of course, when we hear of other Rabbis changing their positions, going from West to the East, North to South—she says to me, "These Rabbis see the country. You came to Brooklyn and you stayed in Brooklyn." That is the truth, dear friends. When I entered the Seminary, in 1906, as a freshman, Professor Schechter, of blessed memory, assigned the students to small posts for practice preaching. Some students were assigned to Connecticut, some to New Jersey, some to Philadelphia; I was assigned to Brooklyn, to a little synagogue on Wyona Street in East New York. I was there two years and then I got a sort of promotion. I went to a little larger congregation, again in Brooklyn, in the Greenpoint section on Noble Street. And when I graduated in 1910 I received a call—again in Brooklyn, in south Brooklyn on 9th Street. Then in 1915 I received another call, Petach Tikvah, also in Brooklyn—in this section. And, of course, came the blessed year, 1919, in which I became wedded, as it were, to the Brooklyn Jewish Center. The second thing that stands out in my mind is that I always had to start from the beginning. I was a sort of "*balutz*," a pioneer. I have often envied the men who graduate now. They go to positions that are completely organized and functioning, no debts, no mortgages, no notes. In that first student position on Wyona Street, when it came Yom Kippur they asked me to make an appeal for a building fund. They wanted to build a larger synagogue. And they did, on Jamaica Avenue, Temple Sinai. In my regular first position in 9th Street, I was there one or two years, when Loew's theater came along and purchased the building

so, of course, they had to erect a new one, and it had to be larger with a bigger mortgage and more debts, and in all the years that I was there, that was all that went through my head—money, money, money; they needed money. We had to pay the banks and lenders.

Then I came to Petach Tikvah. It was a new organization. I remember I came there for Rosh Hashanah. The building was not yet finished and again, in all the years that I was there, the words that I heard most frequently were mortgages and notes; I became almost a banker. Finally, in 1919 to the Brooklyn Jewish Center.

All that we had then was an office near Albany Avenue. Not one spade of earth was dug. We started from the beginning. As a matter of fact, it was only a dream. It was because I had faith in the realization of that dream that I accepted the position. But again for years, you can imagine what I had to do—to work, to get money, to help get money, to help pay debts. We went through the years of depression, and what horrible years they were. It required tremendous strength in order to continue that work. I was a real *balutz*, just like the early *balutzim* in Eretz Yisrael. And it wasn't only a *balutz* for building but we had to build minds. It was not like today, when Jews want to join the Synagogue. Today, in all the settlements on Long Island, as soon as a few Jews get there they build a synagogue. Every Jew feels that he must join the synagogue. In those years we had to plead on bended knees to Jews to join the synagogue. I remember how I had to plead with parents to send us a child to the Hebrew School. Today it is easy. How I envy the young men who leave the Seminary today! We had to build Jewish hearts and Jewish minds. And so you can understand, dear friends, that, at 70, I should feel a little tired.

Now the Rabbis beautifully characterized the various ages of a man. When one is 60 he has already reached *zikuab*, old age. When you're 70, you reach *sewab*, you have the hoary head, the white head. I became gray very young. I had the signs of a *sewab* before I was 40. It's a Levinthal trait—a Levinthal inheritance. And for many years I could say

as Rabbi Elazar ben Azariah said, "I am like a man of 70." But today it is no longer *irben shivim*, like a man of 70; but actually *ben shivim*! There's all the difference in the world in that. You feel that "the day is short, and that it is getting shorter." "and the work is still great"; and I can, in all sincerity, say that I am not lazy. I still would like to work. I still want to work. Naturally, I want to be relieved of much of the physical labor, the routine work. On one of the functions on my fiftieth anniversary, I recalled two functionaries who served in the temple in ancient times; there was the *Kohen*, the priest, and the *Levite*. The Bible expressly says that the Levite is to work only to his 50th year. "Up to his 50th year he can do work in the Sanctuary. . . ." "He was not to work any more when he reached 50." But of the priest—the *Kohen*—you will not find in the Bible any mention of his retirement. Why? Why the distinction? It is very simple. The Levite had to do manual work; he had to tend to the sacrifices. It was physical labor. When he reached 50 years, they felt a younger man should do that manual work. But the priest, "the lips of the priest had to guard knowledge. . . . They had to seek Torah from his lips." That isn't manual labor. It's the labor of the mind, and the older one gets, the more does the mind become richer, fuller, more experienced. The tragedy of the American Rabbinate—the reason you have so many Rabbis Emeritus—is that the Rabbi has to be not only a *Kohen* but a *Levite* too. He must do physical work. Well, I would like to be relieved of the work of the *Levite*, but I still would like to remain the *Kohen*. Indeed, I am in duty bound to continue. I dare not retire in that fashion. And I have the authority of a very beautiful study made by Professor Finkelstein which he has published. It is called, "An Introductory Study to the Ethics of the Fathers." One of the precepts in the "Ethics of the Fathers" is, "Set up many disciples." Professor Finkelstein points out that in another passage similar to this in the *Abot d'R. Natan*, there is an additional comment on this injunction, and it is given in the name of Rabbi Akiba, the greatest sage of his day: "You are to set up many disciples. . . ." You dare not step aside and retire and say I have done enough. No,

you dare not do that. But you must continue to increase a love for the Torah. You do not know when you will be more successful.

You may be more successful in old age even than when you were young. So I have to follow Rabbi Akiba's injunction. And even though I'm old, I have to continue to raise disciples. But I need your help for that task. You may recall that yesterday, in the Torah lesson, it was said, "When a man reaches the age of 70, you must stand up before him. When one reaches old age, that is 60, you have to respect him." Why this distinction? For one you have to stand up, the other, just honor, respect. Well, when one gets to be 70, you have to stand up to give him a helping hand! I am thankful to God that I really do not need that helping hand, physically, for myself. I'm grateful to God that I can still stand on my feet and can see with my eyes. But I would want you to stand up and give me a helping hand in the work of upholding this institution. I am very zealous when it comes to the Brooklyn Jewish Center. I look upon this as a father looks upon his own begotten child—with the same love. I am pained when something bad happens to the Center. I feel happy when the Center is happy. The Center has blazed a new trail in American Jewish life. Hundreds of communities mention the name Brooklyn Jewish Center with blessedness upon their lips. They speak of it with the highest regard, with envy, because we have been able to achieve so much. I want to help keep it on the high pedestal that it has attained. And for that I want your help. And if, dear friends, there is one request that I should want to make of you on this very important milestone in my life, I would say to each one of you (and I see here, thank God, many of the early builders, as I see here many of the newer members), as the pious Jew says to God every day: "I place this part of my spirit in your hands."

Keep that spirit alive. Preserve it. Strengthen it, so that it will infuse the spirit of Jewish life in your hearts, into the hearts of your children and children's children, for years and years to come!

JUDGE LEVINTHAL'S ADDRESS

(Continued from page 12)

Philadelphia to assure Israel's decision to dedicate himself to a life of scholarship and of self-sacrifice, a decision from which he has never wavered throughout all the years of his life.

You of the Brooklyn Jewish Center, many of whom remember our beloved father, of blessed memory, must recognize that the character, the viewpoint and the personality of the Philadelphia Rabbi of a generation that is past is a perfect portrait of your own spiritual leader.

But let no one think that this remarkable resemblance between father and son was the result of slavish imitation. Rather was it a case of affectionate emulation, of a son fondly following in the footsteps of a beloved father while constantly exercising creative originality in adapting the teachings of his revered mentor to the extremely different conditions in an ever changing world.

In this very community which has seen rabbinical examples of all types of Judaism, from extreme Reform to extreme fanaticism, your Rabbi has stood out as a representative of dignified, cultured and truly traditional Judaism. Countless young people in their sensitive years have come under the charm of his authentic Jewish personality and have thereby strengthened their Jewish ties and loyalties. Thus, in a real sense he has been a lamp unto their feet as he introduced them to our traditional concept of holiness, of holy living.

As we celebrate Israel's 70th birthday here we are mindful of the fact that the State of Israel is celebrating the 10th anniversary of its liberation and rebirth. We may all point proudly to the significant role our guest of honor has played in the Zionist movement throughout his entire career, since his early youth.

His rabbinical colleagues paid an extremely high tribute to his Zionist understanding and ardor when, in compiling the Authorized Prayer Book for the United Synagogue of America, the editors invited him to contribute a statement on "Israel's Love of Palestine," which is included in that Siddur. No one can read those few paragraphs without realizing that your Rabbi gave expression to his own close attachment to Eretz Yisrael as well as to the spiritual bond between the people of Israel and its ancestral homeland.

IN TRIBUTE TO DR. LEVINTHAL

Many more beautiful and affecting tributes from leading rabbis and heads of organizations were received than could be included in this issue of the REVIEW because of lack of space. They will be published in the forthcoming issue.

From HON. HERBERT H. LEHMAN

I AM very glad indeed to learn that the Brooklyn Jewish Center will officially celebrate the 70th birthday of its revered and beloved rabbi, Dr. Israel H. Levinthal.

Dr. Levinthal, throughout his long and extraordinarily useful life, has devoted himself to countless worthy causes both of a religious and lay character. He has given of himself to these causes with great selflessness and unflinching devotion and he has merited the high regard and affection

in which he is held by his many friends and admirers. His wise leadership as Rabbi and teacher has brought to large numbers of men and women an understanding of the traditions, history and ethics of our faith.

I hope and pray that Rabbi Levinthal will be spared for many more years of good health, happiness and useful service.

I would appreciate it if you would convey to him my hearty congratulations and warmest good wishes.

From REV. DR. JOHN HAYNES HOLMES

Minister Emeritus, The Community Church

AS I have passed my 78th milestone, I am in some measure well fitted to

The two, the Brooklyn Jewish Center and the man who has made it, are so intertwined as to be inseparable. The Center is a center of learning because Dr. Levinthal is himself a scholar of exact and pronounce my benediction of praise upon the devoted head of Israel H. Levinthal, the great rabbi, who founded your Center and who has made it through the passing years the great institution of public leadership which has carried its fame around the world.

profound knowledge which he knows how to impart to others. The Center fosters within its heart the realities of religion because Dr. Levinthal is himself a man devout and pious who would lead us all to the high altars of God in the spirit of faith and love. The Brooklyn Jewish Center is a great instrument of public service, seeking everywhere the betterment of man and his high destiny upon the earth, because Dr. Levinthal walks in the divine succession of the prophets who seek a better world which may be worthy of his labors and sacrifices for mankind.



Left to right: Cantor William Sauler, Rabbi Manuel Saltzman, Rabbi Benjamin Kreitman, Rabbi Israel H. Levinthal, Rabbi Elias N. Rabinowitz, Rabbi Mordecai H. Lewittes

Dr. Israel H. Levinthal has been happy, I well know, in the dedication of his whole life to Israel's cause. You, his people, have been happy in your obedience to him as the wise leader and consecrated servant of the Most High. Never were his labors more important and successful than in these years of a disordered world of hate run wild in the deliberate endeavor to wipe out the Jewish people and their institutions. Your leader never faltered nor failed in this fateful time, but carried on with confidence and cheer the work which in the end saved the Jews and made them still a potent force for good.

Hail to this great man, our comrade and our friend, for his courage, patience and his yielding not to fear. Dr. Levinthal has proved his worth. What he has accomplished through the many years of the Center's life is the best and only token that we need of his fitness to lead us on through many years still to come.

From **RABBI SIMON GREENBERG**

Vice-Chancellor, Jewish Theological Seminary

IT IS a real joy to greet Dr. Israel H. Levinthal on his 70th birthday and to join his hosts of friends in expressing the affection and the admiration that all who know him have for him. Dr. Levinthal first became a significant influence in my own life when as a young man I listened to his sermons at Petach Tikvah. The clarity of his thought, its rich traditional content, its logical organization and the beautiful literary garb in which it was clothed, could not but make a deep and lasting impression.

As the years and decades passed it was my privilege to be numbered among his friends and his colleagues. Mrs. Greenberg and I spent unforgettable summers in the company of Dr. and Mrs. Levinthal at Camp Tabor. The more we knew them, the deeper was our regard and affection for them.

It is not for me to list Dr. Levinthal's distinguished contributions to all aspects of Jewish communal activity. I want, however, to express gratitude particularly for his services as a Visiting Professor in Homiletics at the Rabbinical School of The Jewish Theological Seminary of America. As one of the greatest masters of the art of preaching in our generation,



Left to right: Frank Schaeffer, Fred Kronish, Dr. Moses Spatt, Harry Blickstein, Isidor Fine, Judge Maurice Bernhardt

he brings to the young students the precious gifts of his own vast experience, profound wisdom, and great gifts as thinker and orator.

Mrs. Greenberg and I join all of his

friends in prayer that Dr. and Mrs. Levinthal may be blessed with many more years of good health and happiness of heart so that they may continue to enjoy heart.

From **MAX ARZT**

Vice-Chancellor, Jewish Theological Seminary

I AM very happy to join in paying tribute to Dr. Israel H. Levinthal upon his 70th birthday. It has been my good fortune to come within the orbit of his radiant personality and influence. He has been a source of great inspiration in my life.

Dr. Levinthal is uniquely gifted as an

eloquent and sagacious spokesman of the relevance of Judaism to the challenge of our times.

May the Brooklyn Jewish Center and the community at large be privileged to continue to enjoy the benediction of Dr. Levinthal's learning and leadership in the years ahead.

From **EMANUEL NEUMANN**

President, Zionist Organization of America

LET me join the multitude of your admirers and well-wishers, first on behalf of the Zionist Organization of America, of which you have been a loyal supporter and an honored leader and spokesman for so many years. There are few figures in the American Rabbinate who can boast of such an unbroken record of Zionist service and dedication, or who have taught and spread the Zionist doctrine as effectively as you have done

throughout your career.

Speaking for myself personally, you have been part of my Jewish and Zionist life to a far greater extent than might appear on the surface—an ever-present influence—always felt even when not seen. No ideological differences of opinion could affect, in the slightest degree, the profound feeling of respect, admiration and affection that I have always entertained toward you and always will.



NEWS OF THE CENTER

Reserve Your High Holy Days Seats Now

Rosh Hashonah services will be held on Sunday and Monday evening, September 14th and 15th, and Monday and Tuesday morning, September 15th and 16th. Kol Nidre services will be held on Tuesday evening September 23rd and Yom Kippur services on Wednesday, September 24th.

The Ritual and Religious Services Committee is now arranging to conduct the sale of seats for the coming High Holy Days. Seats not ordered will be assigned to other members wishing to worship at the Center.

Members of the Center who occupied seats last year are urged to please notify the Center office immediately whether they wish to occupy the same seats during this year's High Holy Days both in the Auditorium and the Synagogue.

Members who did not worship at the Center last year and wish to reserve seats for this year's High Holy Day services, are requested to contact the Center office as soon as possible indicating the type of seats they wish to have. All reservations should be made without fail. Members will be given preference in the choice of seats but all seats will be on public sale on and after June 30th.

In order to meet the demand for more seats for members and their wives in the mixed seating section, we have extended such popular-priced seating into part of the areas reserved for men or women only.

The services in the Main Synagogue will be conducted by our Cantor, Rev. William Sauler, assisted by the Center Choir.

New Age Rule for Hebrew School

At a recent meeting of the School Board of the Brooklyn Jewish Center, a new age rule was adopted as of September, 1959. At that time no pupils beyond the age of nine will be accepted in the beginner's class.

For the coming year, 1958, the old rule will still remain in effect. Pupils under the age of ten at present are accepted in the beginner's class.

It is important for parents and grandparents to make arrangements for their children and grandchildren so that they will be able to obtain an adequate Hebrew education.

If there are any questions concerning this rule, please call the Hebrew School office, Monday through Thursday and Sunday from 9 A.M. to 1 P.M.

To Members Planning Bar Mitzvahs

Members whose sons will be Bar Mitzvah during the next year are requested to reserve the date for the ceremony well in advance by contacting the Center office HY 3-8800.

The following recommendation was accepted by the Board of Trustees:

"Be it resolved that no boy shall be Bar Mitzvah at the Saturday morning services unless he shall have at least three years minimum Hebrew School attendance or its equivalent will be required.

"Be it further resolved that each candidate for Bar Mitzvah who does not have the above requirements shall pass a written examination to be administered by the Brooklyn Jewish Center or by one of its Rabbis."

Condolence

Heartfelt condolences are extended to Mr. and Mrs. Samuel Stark of 122-10 Ocean Promenade, Rockaway Park, on the loss of their beloved son, Lawrence, on June 1.

SABBATH WORSHIP

Kindling of Candles: 8:12 P.M.
Services: 6:00 P.M.

Sabbath Morning Services, June 28
8:30 o'clock
Sidrah: "Hukhat"
Numbers 19.1-22.1
Prophets: Judges 11.1-33

RABBI KREITMAN
will preach

The Bar Mitzvah of Edwin, son of Mr. & Mrs. Ted Cook, will be celebrated.

Minha Services—6:00 P.M.
Special Late Saturday Minha followed by Maariv—7:30 P.M.

Daily Services

Mornings—Monday through Friday
7:00 and 8:00 o'clock
Sunday mornings—8:00 and 8:50 o'clock
The first minyan morning services on Rosh Chodesh begins at 6:45 o'clock.

Graduations

Miss Rhoda G. Bernstein, daughter of Dr. and Mrs. Lionel H. Bernstein was graduated Magna Cum Laude from Syracuse University receiving a B.F.A. degree and was elected to the National Scholastic Honorary Society Phi Kappa Phi.

Miss Barbara Ann Black, daughter of Mr. and Mrs. Milton Black has been graduated Magna Cum Laude from Syracuse University receiving a degree of B.A.

Bernard Goldstein, son of Mr. and Mrs. Harry Goldstein was graduated Magna Cum Laude from Columbia College with the degree of A.B., was elected to Phi Beta Kappa and is the winner of the Woodrow Wilson Fellowship.

Simon Harrison Jerrold, son of Dr. and Mrs. Harry E. Jerrold has been graduated from the St. Louis University School of Medicine with an M.D. degree. He will interne at the Brooklyn Jewish Hospital.

MEMBERSHIP APPLICATIONS

The following have applied for membership in the Brooklyn Jewish Center:

- ABRAMSON, EDWARD: Married; Res.: 590 Parkside Ave.; Bus.: Dry Cleaning, 265 Brooklyn Ave.
- ALLIGER, MARTIN: Married; Res.: 6 The Maples, Roslyn, L. I.; Bus.: Real Estate, 775 Nostrand Ave.; *Proposed by* Murray Siegel.
- AUSTEIN, WILLIAM: Married; Res.: 877 Empire Blvd.; Bus.: Bowling-Billiards, 425 Utica Ave.; *Proposed by* Theodore Rosenberg.
- BICKEL, MRS. JEANNETTE: Res.: 984 Carroll St.; *Proposed by* Frank Schaeffer.
- BOMSON, DR. DANIEL S.: Married; Res.: 213 Maple St.; Bus.: Physician; 2525 Bedford Ave.; *Proposed by* Edward Shwom.
- BRODSKY, BERNARD B.: Single; Res.: 775 Nostrand Ave.; Bus.: Real Estate; *Proposed by* Murray Siegel.
- BRUNNER, LEONARD: Married; Res.: 892 Eastern Pkwy.; Bus.: N. Y. State Dept. of Taxation & Finance, 15 Park Row; *Proposed by* Mrs. A. Bernhardt, Mrs. R. Gutchman.
- CEDAR, ROBERT: Married; Res.: 1024 Montgomery St.; Bus.: Attorney, 1440 Broadway.
- COOK, MARVIN: Married; Res.: 145 Lincoln Pl.; Bus.: Grocer, 267 Brooklyn Ave.
- COOPER, SEYMOUR: Married; Res.: 144-55 Melbourne Ave., Kew Gardens, L. I.; Bus.: Furrier, 307—7th Ave.
- DRUXSERMAN, SIDNEY: Married; Res.: 451 Kingston Ave.; Bus.: Life Insurance Representative, Metropolitan Life Ins. Co.; *Proposed by* Nathan Lewis, Robert Kaplan.
- FISCH, BURT: Married; Res.: 163 Ocean Ave.; Bus.: Executive, Municipal Capital Co., 26 Court St.; *Proposed by* Leo Kaufmann, Harry Cohn.
- FLUSS, ERWIN: Single; Res.: 469 St. Johns Place; Bus.: Designer, Air Conditioning; 307 West 49th St.
- FORMAN, DONALD: Married; Res.: 1732 President St.; Bus.: Casing, 10-37 45th Ave., L. I. C.; *Proposed by* Gertrude Myers.
- FRIEDMAN, THEODORE: Married; Res.: 365 New York Ave.; Bus.: N. Y. State Dept. of Education, 200—4th Ave.
- GITTER, MARTIN: Single; Res.: 775 Nostrand Ave.; Bus.: Real Estate; *Proposed by* Murray Siegel.
- GREFF, MRS. BERTHA: Res.: 159 Eastern Pkwy.; *Proposed by* Mrs. A. Goldman.
- GORDON, MISS SYLVIA: Res.: 918 Dumont Ave.; *Proposed by* Norman Mattisinko.
- HOROWITZ, MISS EVELYN: Res.: 1091 Willmohr St.
- KLEIN, KALMAN: Married; Res.: 8801 Shore Rd.; Bus.: Rug and Upholstery Cleaners, 784 Union St.; *Proposed by* Dr. Irving A. Hurwitz.
- KREISLER, STANLEY: Married; Res.: 300 Sullivan Pl.; Bus.: Butcher, 988 Nostrand Ave.; *Proposed by* Bert Bloch.
- LEVIN, MRS. FANNIE: Res.: 1170 Lincoln Pl.; *Proposed by* Mrs. A. Goldman.
- LEVITT, SOL: Married; Res.: 347 New York Ave.; Bus.: Fur Dealer, 330—7th Ave.
- LIGHT, RICHARD: Single; Res.: 286 Eastern Pkwy.; Bus.: Musician; *Proposed by* Arnold Galmitz, Lawrence Fischer.
- MEVORAH, EMANUEL: Married; Res.: 570 Lefferts Ave.; Bus.: Architect, 654 Madison Ave.; *Proposed by* Seymour Berland, David M. Gold.
- RATCHIK, ELLIOT: Single; Res.: 1920 Union St.; Bus.: Chemical Technician, 114 E. 16th St.
- RATNER, PAUL: Married; Res.: 1411 Avenue N; Bus.: Insurance, 135 Remsen St.
- RECHT, MISS ARLINE: Res.: 353 Kingston Ave.; *Proposed by* Sam Manewitz, David Rosenberg.
- REICH, MORRIS: Married; Res.: 1632 West 11th St.; Bus.: Insurance, 32 Court St.; *Proposed by* Frank F. Rose, George Reich.
- ROSE, MISS BELLE: Res.: 362 So. 2nd St.
- ROSE, MISS ESTELLE: Res.: 207 East 91st St.; *Proposed by* Diana Bentkowsky.
- ROSEN, HARRY: Married; Res.: 412 Sterling St.; Bus.: Fur Dressing, 222 West 29th St.; *Proposed by* Philip Amster, Seymour Glass.
- ROTHFELD, SOLOMON: Married; Res.: 240 Crown St.; Bus.: Attorney,

- 11 West 42nd St.
- SAFRAN, MILTON: Single, Res.: 1574 East 31st St.; Bus.: Insurance Investigator, 100 Clinton St.
- SCHICK, HARRY L.: Single; Res.: 681 Ocean Ave.; Bus.: Asst. to Chairman of Board, Atlas Plywood Corp.; *Proposed by* Richard Porall, Joseph K. Rowe.
- SCHNEIDER, MISS ROSE: Res.: 788 Eastern Pkwy.
- SEIDNER, ABRAHAM: Married; Res.: 34 Plaza St.; Bus.: Attorney, 135 Remsen St.
- SCHWARTZ, AUBREY: Single; Res.: 720 St. Marks Ave.; Bus.: Artist.
- WALDMAN, HOWARD I.: Single; Res.: 324 Montgomery St.; Bus.: Pharmacist, 888 Franklin Ave.; *Proposed by* Joseph Hirschfeld, Israel Kaplan.
- WEISBERG, KENNETH A.: Single; Res.: 775 Nostrand Ave.; Bus.: Real Estate; *Proposed by* Murray Siegel.
- WEISSBERGER, MORTON: Married; Res.: 455 Schenectady Ave.; Bus.: Laundry Supervisor, 211 E. 94th St.; *Proposed by* Dr. William Berson.
- ZUCKERMAN, BERNARD: Single; Res.: 553 Riverdale Ave.; Bus.: Office Mgr., 386 Kingstone Ave.

Reinstatements

- BERKSON, BERT: Married; Res.: 300 Sullivan Pl.; Bus.: Shoe Dyers, 19 W. 34th St.; *Proposed by* Joseph Hirschfeld, Israel Kaplan.
- KOTIK, PAUL: Married; Res.: 674 Empire Blvd.; Bus.: Real Estate; *Proposed by* Irwin I. Rubin, Harold Kalb.

JAMES J. JACKMAN,
Chairman, Membership Committee.

Congratulations

Heartiest congratulations and best wishes are extended to:

Mr. and Mrs. Stanley Christenfeld of 27 Prospect Park West on the birth of a daughter, Emily Sarah on June 9.

Mr. and Mrs. Carl A. Kahn of 706 Eastern Parkway on the celebration of their 29th wedding anniversary on June 18.

Mr. Sol Tanenzapf of our Hebrew School faculty, on his marriage to Miss Elaine Halbfinger on June 22. The couple will go to Edinburgh, Scotland, where Sol will study at the University of Edinburgh on a grant from the British government.

YOUNG FOLKS LEAGUE

A NEW administration assumes the responsibility of governing the activities of the Young Folks League. The following were elected:

Elliott Lewis, President; Norman Mattisinko, First Vice-President; Lila Picken, Second Vice-President; Diana Libman, Treasurer; Roz Reich, Corresponding Secretary; Muriel Burickson, Recording Secretary; Lenny Krawitz, Honorary Member of the Executive Board; Sam Kestin, Honorary President and Honorary Member of the Executive Board.

On Wednesday evening, May 28, the final formal meeting of the season, the officers were installed in a traditional ceremony conducted by Rabbi Kreitman. A collation followed.

Meetings of the Young Folks League will not cease with this final formal meeting. Throughout the summer months, socials will be held every Wednesday. As soon as weather permits, these socials will take place on the breezy Center roof garden. Naturally, special summer refreshments will be served at all

roof-top socials.

In addition, a number of special summer events will be planned for your enjoyment. Included will be a weenie-roast, beach parties, etc. Look in your mail, and read the Bulletin, for special announcements.

With the start of the new administration, I would like to invite each member to take an active part in the running of the Young Folks League. Regardless of where your interest lies, acting, writing, social time, charity, etc.—there are committees for you. The best way to enjoy your membership and at the same time to develop executive ability is to join a committee. It is also through committee work that many friendships are developed. If you would like to enter into the true spirit of membership and become an important contributing member just ask any of the officers about joining a committee.

Hope to see you all during our summer meetings.

ELLIOTT LEWIS, *President*.

IN OUR HEBREW SCHOOLS

GRADUATION exercises of the Brooklyn Jewish Center Hebrew School took place on Sunday, June 15 in the synagogue. Seventy-two students received diplomas and certificates.

A Cantata, "Dream and Fulfillment" was presented by the graduates under the direction of Mr. Marvin Antosofsky.

The following participated: Dr. Moses Spatt, president of the Center; Rabbis Levinthal, Kreitman and Lewittes; Rev. William Sauler, cantor; Mr. Julius Kushner, chairman of the School Board; Mrs. Mollie Markowe, president of Sisterhood and Mrs. Sadie Soloway, president of PTA.

Graduates of the class of June 1958 were: Robert Isaac Appleman, Elvire Deborah Balsam, Lenore Sharon Blumenfeld, Jeffrey Stephen Borer, Arthur Victor Cohen, Edwin R. Cook, Sidney Dinerstein, Myron Paul Druxserman, Richard A. Dundy, Jay Matthew Finkelman, Augusta Flieg, David Henry Forsted, Howard Elliot Friedman, Paul Gallant, Charles David Glass, Howard Jay Gold-

stein, Judith Leah Goodman, Leslie David Grubman, Marilyn Halperin, Rantch Isquith, Joseph L. Koenig, Florence Koron, Roger Mitchell Krinsky, Lewis Tashrak Kulik, Norman Edward Kurland, Hedva Jane Lewittes, Steven Robert Markowitz, Martin Harold Omsky, Stuart Perlmutter, Matthew Pincus, Gregory Joseph Posniack, Andrew William Rappaport, Allen Peter Rosenthal, Jonathan Mark Ross, Susan Lee Rothberg, Mary Rubenstein, Judith Marion Sasson, Karen Sue Schiff, Renita A. Shakun, Michael Howard Shankman, Richard Jay Siegel, Barbara Ellen Stein, Michael Weiss, Victor Zion.

Pre-Consecration Class: Barbara Eisenstadt, Elisa Freeman, Judy Gerstl, Marilyn Goodman, Susan Gradstein, Janc Hurwitz, Carol Ellen Katz, Marsha Ruth Korot, Anita Lerman and Judith Spevack.

Post Bar Mitzvah Class: Jeffrey Paul Feinman, Richard Feinstein, Robert Eugene Lippman, Joseph Neuschatz, Arthur Leon Penn, Mark Jay Shpall,

David Jonah Stern, Michael Yellowitz and David Robert Zusman.

Post-Graduate Class: Marion Brown, Robert Eugene Lippman and Richard A. Zietz.

Senior Group: Herman Hinitz, Susan Kallen, Bernice Kirschner, Eileen Kirschner and Beryl Klinghoffer.

JUNIOR LEAGUE

THE Junior League participates actively and with spirit in all regional and national projects of the Young People's League of the United Synagogue of America. On April 27, many of its members attended the city-wide Y. P. L. conference at the Flatbush Jewish Center to celebrate Israel's Tenth Anniversary. At the recently concluded national Y.P.L. convention at the Concord Hotel, Kiamasha Lake, a large delegation represented our Junior League.

The Junior League has already elected its officers and standing committee chairmen for the new year. This procedure will enable the new administration to begin plans at once for summer activities and the year-round program of the group. For the past few years the members of the Junior League have traditionally stayed together during the summer, in three ways:

1. Attendance at Young Folks League socials on the roof.
2. Trips and beach parties.
3. Program planning sessions for the year ahead.

YOUTH ACTIVITIES REGISTRATION

APPLICATIONS are now being accepted for membership in the Department of Youth Activities. The new season will begin early in the fall, and advance registration is necessary to assure proper placement of youngsters and effective group organization. There are clubs and activities for all young people ages 9 to 21.

The schedule of fees is as follows: \$1.00, members of the Center; \$5.00, students or graduates of our Hebrew School; \$10.00, unaffiliated persons. Application blanks are available at the Information Desk. Inquiries should be directed to Mr. Hyman Brickman, supervisor of youth activities.

AN EXPERIENCE IN JEWISH LIVING

THE HAVDALAH

THE children's Congregation, under the leadership of Mrs. Evelyn Zusman, conducted a Havdalah Service on Saturday, March 1. 300 children, dressed in their Sabbath best, took seats in our dining room for an *Oneg Shabbat*. Parents too, crowded the room. The *Oneg Shabbat* consisted of delightful selected anecdotes and legends based on the observance of Sabbath. The participants were children who had been active in the Children's Congregation, and they sang Sabbath melodies, danced to Shalom Aleichem and led the entire audience in Sabbath songs.

Many of our children were participating in an *Oneg Shabbat* and Havdalah for the first time. In order to teach them in an informal way the many significant elements of the Sabbath, we conducted a quizz contest, letting all questions point towards highlighting the traditional observance of the Sabbath.

At 5:50, the children filed out to the main auditorium where Shalosh Seudot was served.

From the huge dais the rest of the program continued. Several capable children, acting as leaders, led in Zemirot, Birkat Ha Mazon and group singing. Towards dusk a brief Maariv Service ensued . . . and then—Havdalah!

It is difficult to describe to one who has not seen this ceremony what an impact it had on those present. Eight chil-

dren, holding *unlit* Havdalah candles, marched from the dais 'till they met in the center floor space. Then pairing off, they continued to the melody of Vayomer Elohim Y'hi Or. In this darkened room, a leader kindled all Havdalah candles, holding the ninth for himself. The candles now arranged in 2 rows of four each facing center, gave a torch-like glow. A special table with wine and spice box stood ready. The whole audience sat in awed silence. The room was filled with shadows and wonder. The sweet voices of those participating in the solo parts of the Havdalah, the nostalgic strains of Eliyahu Hanavi, climaxed by a hearty Shavuah Tov and the flashing on of lights—brought tears and reminiscent yearnings to many parents. One had the feeling that everyone had caught the true spirit of the Havdalah, for we were indeed loathe to part with the Sabbath.

The Havdalah was graced by the presence of Rabbis Kreitman and Lewittes, and several members of our Board, Mr. Blickstein and Mr. Kushner. Mr. Harry Goldstein, chairman of the Youth Congregations Committee was instrumental in carrying through this project. Several members of our faculty—Mr. Shpall, Mr. Snow, Mrs. Ross, Mrs. Beder, Mr. Tanenzapf, Miss Rosenbaum were helpful in lending their presence. Miss Sandy Lubart assisted Mrs. Zusman throughout in the execution of this project.

Newly - Named Mr. & Mrs. Club

A REVOLUTION has occurred in the Center. The Young Married Group has undergone a complete transformation. It has changed its name to the Mr. and Mrs. Club and now seeks as members all married members of the Center who are not already affiliated with the Golden Age Group. The purpose of the new club is sociability, pure and simple, within the framework of the Center.

Be your interest acting, photography, travel, catering, child psychology, music, dancing, money, or just plain good times, the club has something to offer you. We plan to make use of home-grown talent as well as professional speakers. For those

of our club who have a more energetic inclination there will be sports, both indoor and outdoor, picnics, and assorted outings.

Our newly-installed officers who are busily at work planning varied delights for the forthcoming social season are:

President, Albert Rosenthal; Vice-President, Robert Cedar; 2nd Vice-President, Adeline Wasserman; Secretary, Mildred Wolpert; Treasurer, William Brief; Publicity, Sybil Cedar.

The new Mr. and Mrs. Club extends to all its members a sincere wish for a happy and healthy summer.

SYBIL CEDAR

The Golden Age Group

THE Golden Age Group has participated this past month in many of the activities sponsored by the Center. The club has generously contributed to the humanitarian drive of the United Jewish Appeal in honor of Mrs. Goldman, a Vice-President and a most ardent worker. During this month, when Israel's 10th Anniversary was celebrated, a combined party celebrating Israel's birthday and the birthdays of eight members, born in this month, was held.

The Golden Age Club planted five trees in Dr. Levinthal's honor.

Visiting the sick is truly a Mitzvah, and so we have a very fine and active visitation committee spreading cheer to sick members.

The Golden Age Group enjoyed a most lively and interesting afternoon devoted to a program sponsored by the Telephone Company. The Group was invited to a general meeting of the Council of the Golden Ring Clubs on May 27. The meeting dealt with social security. The Golden Age Club is also chartering busses to take them to the Fashion Show presented by the Brooklyn Hebrew Home and Hospital for the Aged.

A word of thanks to Mrs. Berman, our Recording Secretary, whose minutes are so beautifully and entertainingly written that they are considered one of the highlights of the afternoon.

A program of events is now being formulated by Mr. Horowitz, President of the Club, and his able committee for the summer enjoyment of our members.

Our weekly Wednesday meetings are open to all senior members of our community. Do come and share the companionship and the collation.

MRS. JOSEPH J. KRIMSKY,
Sisterhood Advisor.

Gym and Baths Closed During "Nine Days"

The Gym and Baths Department will be closed during the period beginning Friday, July 18th through Sunday, July 27th for the "Nine Days." The department will reopen, as usual, on Monday, July 28th at 3 p.m., for men and boys.

THE MEN'S CLUB

THE Men's Club, which joined the family of Center activities in the Spring of 1957, achieved maturity and realization of its objectives commencing with the fall season of the same year.

Manned by a staff of officers and an executive committee devoted to establishing the club as a focal point of interest to the men of the Center, it is fair to say the club is now well organized and its meetings enthusiastically attended.

In its first year, the unit conducted a series of monthly meetings featured by talks delivered by prominent citizens and collations including the now famous bagels and lox. In its inaugural year also, the Men's Club attained a membership of 100, and has held a highly successful week-end outing in Atlantic City. We look forward to a roster of 200 or more

for next year, and we promise you every effort to make your evenings at the Club entertaining, interesting and companionable. Our dues are only \$5.00 per year to members of the Center. Join us—you'll have a grand time.

The following are the officers and members of the Executive Committee: Officers—President, Theodore D. Ostrow; First Vice-President, Louis Kramer; Second Vice-President, Dr. Milton Schiff; Treasurer, Morris Traub; Secretary, Harold Brown; Sergeant-at-Arms, Alexander Hornstein. Executive Committee—Max Crawford, Robert Gutchman, Murray Greenberg, James J. Jackman, Dr. Jules Kahn, Robert Morse, Dr. Allen Simon, Benjamin H. Wisner.

TED OSTROW, *President.*

YOUTH ACTIVITIES

DURING the months of May and June, the Center remains the second home for our club members on Saturday nights. It is here that they gather to dance and socialize, retaining the friendships they have made during the year and planning informally for the new season.

The Youth Council has already drawn up a new slate of officers for the coming year, and the slate has been formally adopted. The new officers can now begin their planning for the new season.

The Oneg Shabbat Group, meeting on Saturday afternoons and containing some of our most active and positive-minded members, has been meeting regularly since the "official" end of the season. When the weather permits, the roof is used by the group. Another group that insists on continuing its meetings, with its own members taking turns as leaders, is Club Akiba, meeting Wednesday evenings.

On May 18, a large delegation from our U. S. Y. clubs attended the seventh annual convention of Metropolitan United Synagogue Youth at Congregation Beth Israel, Hempstead, L. I.

On Decoration Day, a bus-load of teen-agers visited Hyde Park and relaxed at an afternoon picnic. The idea originated with the Oneg Shabbat Group. An excursion to another destination will be

arranged for a Sunday this month.

There has been an unusually large demand by our members for participation in the U. S. Y. leadership training encampment scheduled for Camp Ramah in the late summer. It is hoped that accommodations will be found for all our applicants.

Among the innovations being planned for the coming year is a leadership training course for our more advanced teenagers. Successful completion of the course, coupled with practice leadership, will serve as a stepping stone to professional status in our own youth program as well as in other centers.

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Because of severe space restrictions, the "Review" was obliged to eliminate a number of anniversary tributes to Dr. Levinthal, among them those tendered by the Center organizations. These were by: Mrs. Benjamin Markowe, President of the Sisterhood, Mrs. Herman Soloway, President of the Parent-Teacher Association; Bernard Wolpert, Acting President of the Young Married Group; Elliot Lewis, President of the Young Folks League; Ted Ostrow, President of the Men's Club, the Youth Activities Committee and the Department of Youth Activities.

Dr. Levinthal at 70

(Continued from page 7)

served the Torah and served the Jewish people; he fought in many battles, championed many causes, sponsored many movements; no phase of American Jewish life remained untouched and uninfluenced by him. Years have not dimmed his zeal nor dampened his spirit. Courageously, and with youthful ardor and devotion, he guards the ramparts of his faith and people. May he continue for many years more to labor in the vineyard of the Lord, teaching, leading and inspiring his people.

Just Between Ourselves

(Continued from page 4)

it is by developing a greater respect for law. And I feel that the idea, this very notion of having a day dedicated to the thought of law, the importance of law, is a beautiful idea. I hope it will spread throughout the land.

Our ancient rabbis tell us that the world rests on three pillars: On truth, on law and on peace.

America does rest upon the pillar of truth; it rests on the pillar of law. It is endeavoring now, with all the power at its command, to rest this country and to rest the whole world on the pillar of peace. We pray that it may succeed.

It was Daniel Webster who said, and I want to close with this tribute: "The law, it has honored us. May we honor it!"

I. H. L.

PAGING SISTERHOOD!

MRS. JOYCE KREITMAN, Editor

As this editorial will be the last one that I shall write as the President of our Sisterhood, I would like to take this opportunity to express my heartfelt gratitude and sincere appreciation to our Officers, Executive Board and members who have contributed so much towards the success and enrichment of our Sisterhood during my tenure of office. Because of your loyalty, devotion and service we may well take pride in the many achievements and in the meritorious success of our many endeavors during these past three years.

At this time, I wish to extend my heartiest congratulations to Mrs. Julius Kushner, the newly-elected President, who will be installed formally at our first meeting in the fall. Sisterhood can be very proud of the splendid staff of officers for the coming year and we can be assured that Sisterhood will continue to uphold the high standards which have been maintained throughout the years since its inception. And I hereby pledge continued service, ever mindful that together we will look ahead toward greater growth, more challenges, new horizons. A happy, healthy summer to all of you.

MOLLY MARKOWE, President,
the Sisterhood.

ACQUAINTANCE PARTY

WE WERE delighted to see many Sisterhood members at our "Acquaintance Party" on March 10 and were especially pleased that many members of our Golden Age Club accepted our invitation to join us. The delicious bagel and lox luncheon was sponsored by Mrs. Benjamin Markowe and Mrs. Al Hellman in honor of their new granddaughters. The arrangement and service of the food was completely handled by Mrs. Charles Marks and her hostess group. After the singing of the anthems, led by Mrs. Zaldin and accompanied by Mrs. Milton Schiff, Mrs. Michael Aminoff delivered the opening prayer. Mrs. Benjamin Markowe wel-

comed the audience and introduced an Indian Jewess, attending the meeting as a guest of one of our members. Dressed in Far Eastern fashion and resembling an Arab, our guest explained that her husband is a U.N. delegate and that she is a student here. We were surprised to learn that there are half a million Jews in India and that they observe the Shabbat on Friday evening.

Mrs. Herman Soloway reminded all to make their reservations for the forthcoming Torah Fund Luncheon. She briefly recounted the activities of the Seminary and requested our support so that the future plans of this institution may be realized.

Our U.J.A. Chairman, Mrs. Joseph Krimsky, made a plea for funds to help the destitute Jews find new hope and life in Eretz Yisroel. The workers were encouraged and inspired to contact all the names in their kits so that this year's regular campaign and rescue project will be successful.

Mrs. Benjamin Kreitman discussed the prominence of Zion in our observances. In our literature, ceremonies, holidays and every-day living, we remember Jerusalem and pray that Zion will be a homeland and spiritual center for the Jewish people.

Rabbi Kreitman, introduced by the chairman of the afternoon, Mrs. Joseph Krimsky, encouraged the women to continue their wonderful deeds on behalf of Torah. Torah binds together Jews all over the world. Our guest from India ceased to be a stranger to us when we learned of our common heritage — the Torah.

The afternoon was concluded by a musical dramatic presentation, "Music Through the Years," narrated by Mrs. William Sauler. Cantor Sauler and Bianca and Gayna Sauler, were accompanied by the Aviva Hadassah Choral Ensemble and by Mrs. Dorothy Kowitt at the piano. We enjoyed the explanation and the rendition of nostalgic melodies. Everyone had fun "getting acquainted," our theme for the day.

Our annual Torah Fund Luncheon was held on March 19. The opening prayer was delivered by Mrs. Julius Kushner and Cantor Sauler led the *Berkat Hamazen* after the luncheon. Mrs. Benjamin Markowe introduced Mrs. Helen Fried, Brooklyn Branch Chairman of Torah Fund, who expressed delight over the large attendance despite the inclement weather. Chairman of our Torah Fund Luncheon, Mrs. Herman Soloway, was then introduced by our president. Mrs. Soloway thanked her co-chairmen, Mrs. Abraham Bernhardt and Mrs. Benjamin Moskowitz for their cooperation, and gave a Yasha Koach to Mrs. Charles Marks and her hostesses for the beautifully arranged luncheon. She expressed her gratitude to Mrs. Sylvia Horowitz and Mrs. Benjamin Kreitman for the table decorations and the dais centerpiece. "And the bush was not consumed," was the motif of the decor. Mrs. Soloway urged our support of the Mathilde Schechter Dormitory for girls, for here will be accommodated future mothers in Israel who will be the leaders of their sex in Jewish education, and in the perpetuation of Torah.

Mrs. Julius Kushner, Chai Chairman, read the following list of Chai members, donors of \$18 or over: The Mesdames Ray Aaron, Simon Abraham, Michael Aminoff, A. David Benjamin, Abraham Bernhardt, Maurice Bernhardt, Milton Black, Harold Brown, Fannie Buchman, Joseph Coopersmith, M. Robert Epstein, Isidore Feit, Jules J. Flamm, Harry Freedman, Samuel Fleischman, Jennie Glass, David Gold, Samuel H. Goldberg, Irving Gottlieb, William Greenberg, Robert Gutchman, Irving Horowitz, Joseph Horowitz, Carl A. Kahn, Samuel Katz, Leo Kaufmann, Lillian Klein, Morton Klinghoffer, Emanuel Kraft, Benjamin Kreitman, Jesse Krimsky, Julius Kushner, Philip Levin, Joseph Levy, Jr., Isador Lowenfeld, Charles Marks, A. Markel, Benjamin Markowe, Bernard Matikow, Rose Meislin, Abraham Meltzer, Lawrence Meyer, Morris Miller, Claire Mitrani, Robert A. Morse, Kalman Ostow, Elias Rabinowitz, Hattie Roth, Alex Rothberg, Barney Rogovin, William Rothstein, Irvin Rubin, Milton Schiff, Abraham Slepian, Herman Soloway, Milton Spatt, Moses Spatt, Frank Schaeffer, Jack Serman, Max Taft, Bernard

Weissberg, Charles Weitzman, Benjamin Wisner, Fred Zimmerman, Abraham H. Zirn.

•
Elvira Balsam, a student of our Hebrew School read her paper entitled, "What Torah Means to Me," which received second prize in the essay contest sponsored by Brooklyn Branch. Mrs. Markowe presented her with a gift.

Rabbi Kreitman, prior to his introduction of Rabbi Bernard Segal, related the motto "And the Bush was not Consumed," to the devoted work on the part of our women for Seminary. Rabbi Bernard Segal, Executive Director of the United Synagogue, spoke about the accomplishments and future plans of this organization.

•
"The Key to the Ark," directed by Mrs. William Sauler was presented. Our Sisterhood members gave outstanding performances. We can truly possess the Torah through faith and a desire for knowledge. In the cast were Sarah Epstein, narrator; Sylvia Horowitz, Mary Kahn, Doris Mattikow, Marjorie Lovett, Phyllis Moskowitz. Cantor Sauler and Sholom Secunda provided the musical background.

•
The meeting of April 21 was begun by the singing of the anthems led by Mrs. Benjamin Kreitman and accompanied by Mrs. Joseph Krinsky. The invocation was delivered by Mrs. Lawrence Meyer. Mrs. Benjamin Markowe expressed her warmest thanks to the

many ladies who prepared the brunch for the Brooklyn Branch Women's League Spring Conference held at our Center on April 16. She said that she was very proud of the hospitality shown by our women and that she had received many compliments on the arrangements. A letter was then read congratulating Mrs. Markowe and Mrs. Kushner, new officers of the Brooklyn Branch of Women's League.

Mrs. Isador Lowenfeld, a member of the Nominating Committee, in the absence of chairman, Mrs. Frank Schaeffer, presented the slate of officers and board members for 1958-59.

Mrs. Joseph Krinsky, Chairman of U.J.A. gave a stirring, poignant report on the work of this organization. We must respond to the demands of this campaign so that the life saving work will continue.

Mrs. Bernard Weissberg, Chairman of this meeting celebrating Israel's Tenth Anniversary, summarized Israel's development during the past ten years. The generosity of Jews all over the globe made possible the industrial, agricultural and cultural advances of Eretz Yisroel.

A biographical sketch of Yitzchak Ben Zvi, President of the State of Israel, was given by Mrs. Julius Kushner. She had been fortunate enough to meet him while in Israel. Her profile of this man made us realize that his warm personality and true sense of dedication to his heritage and his people guided the miraculous rebirth of Israel.

Our lively guest entertainer, Tova Ronni, an Israeli folk singer and dancer, explained that her Israeli chemise was embroidered by Yemenites and that her jewelry too was created by Israeli artists. In her repertoire was the hit tune of Israel, "Hey Simona me demona." Community singing and audience participation in the hora concluded a most pleasant afternoon.

A Tribute to the "Mother of the Year"

Sisterhood devoted its May 19th general meeting to Mrs. Israel H. Levinthal, chosen by them as the "Mother of the Year." Mrs. William Sauler, chairman of the afternoon, led the singing of the anthems and Mrs. Milton Schiff provided the piano accompaniment. The invocation was delivered by Mrs. Abraham Meltzer.

Mrs. William Sauler spoke about the observance of Mother's Day and the approaching Shabuot holiday. Seated around a table decorated for Shabuot by Mrs. Julius Kushner, the latter together with Marjorie Lovett and Doris Mattikow recited a beautiful tribute to Mother.

Honor and acclaim were given to Mrs. Levinthal by a close friend, Mrs. Abraham Heller, wife of Rabbi Heller and by her children, Helen Levinthal Lyons and Lazar Levinthal. Rabbi Levinthal, in his tribute, credited his wife for meeting the challenges of motherhood and of the Rabbinate. Mrs. Levinthal graciously thanked all for the heartwarming tribute given to her.

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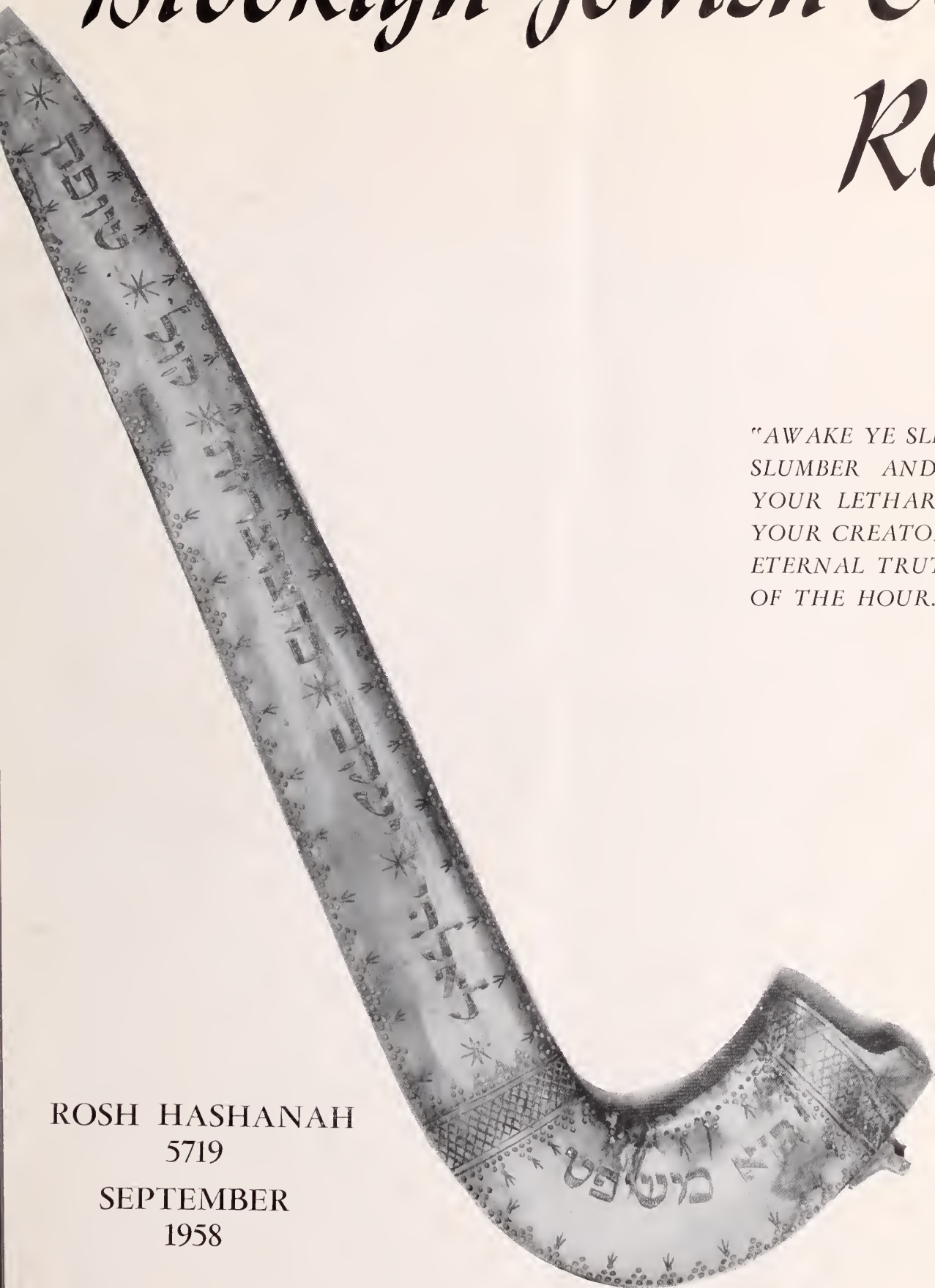
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YOUR CREATOR, YE WHO FORGET
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Brooklyn Jewish Center Review

Vol. XXVII

SEPTEMBER 1958 — TISHRI 5719

No. 1

A GUIDE TO FAITH

THE Jewish year is ushered in by holy days and a festival that span almost the entire month of Tishre. Each one of these days has its individual emphasis and message and together they constitute a guide to the faith of the Jew. Rosh Hashanah marking the change in the calendrical date and celebrating the advent of a new year, affirms for the Jew the sanctity of time.

One of the qualities that distinguishes a human being from the rest of nature's creatures is his awareness of time. This awareness is a root of concern, anxiety, dread and hope, the special characteristics of the human predicament. Without this sense of time we are but driftwood floating on the streams of life. Cognizant of time, we rise above a primitive state and make ready for the tasks allotted to us during our earthly existence. It is a profound paradox of life that only that being who apprehends the limits of time can gain a glimpse of timelessness, which is eternity. The great moralist, Rabbi Israel Salanter, noted that to a sensitive soul the ticking of a clock can be a powerful and moving sermon. Though Rosh Hashanah time is sanctified, our perception of the human situation is sharpened and the purpose of our existence is acknowledged.

Yom Kippur, the day of Atone-ment, is the day tradition has set aside for the recognition of self. We must stop and reflect upon our inner being lest we lose ourselves in an ocean of things. In our day in particular, with its uniform com-

munications, standardized entertainment and outer-directed culture, the image of one's own individuality is blurred. We know ourselves only as a part of this enterprise or as a part of that organization. Our minds, exposed to the whirl of events is but a tattoo of impressions. What we are and what we signify is forfeited. Through the discipline of prayer and fasting we shut out on Yom Kippur day that which is mundane and we try to recapture our individuality. The recognition of the self is the only path towards the recognition of God. In the depths of our being we find the ground of our existence—God.

This series of holidays is concluded with the festival of Succoth. The special theme of this festival, dating back to its agricultural origin, is that of gratitude. When directed towards God this sentiment spells our thankfulness for the harvests and bounties of nature. Indeed, when it is directed towards our fellows it becomes the basis of much of our ethics, the social amenities and even our etiquette. But following so closely upon the holy days of Rosh Hashanah and Yom Kippur this

Succoth theme of gratitude is suffused by their light. Gratitude towards God, unlike the quality of the gratitude we show to men, is not dependent on the harvests that nature may bring us. Oft we sow and we do not reap, yet, if we take to heart our human situation we must remain grateful to the Almighty.

Illuminated by the teaching of Rosh Hashanah and Yom Kippur the religious sentiment of gratitude transcends nature's bounties or man-made possessions. It is a thanksgiving to God for life itself, for being, and for our human destiny. In this greater sense Succoth becomes the climax of the inner growth of the spirit that began on Rosh Hashanah day.

We pray that the insights afforded us by these holy and festive days in the month of Tishri—the perception of time, the recognition of our being as it is grounded in God's being, and a deepened gratitude that transcends the whims of nature—may quicken our faith in God and in man. And may that faith bring us the happiness that comes from "a new heart and a new spirit."

BENJAMIN KREITMAN.

A HEARTENING REPORT

AT THE recently held meeting of the World Jewish Congress in Geneva, a report was issued noting that anti-Semitism and anti-Jewish bias are on the decline in most of the countries on this side of the Iron Curtain. Seventy-two of the 115 countries in which the world's total Jewish population of about

11,827,000 lives are free from overt anti-Semitism. In the remainder anti-Jewish feeling ranges from social bias to restrictive governmental measures.

Nations, lands and territories listed by the World Jewish Congress as being free from overt anti-Semitism include: Peru,

(Continued on page 35)

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Dr. Moses Spatt, President; Maurice Bernhardt, First Vice-President; Frank Schaeffer, Second Vice-President; Fred Kronish, Treasurer; Harry Blickstein, Secretary; David M. Gold, Executive Director; Sidney J. Someth, Asst. to Executive Director; Israel H. Levinthal, D.D., D.H.L., D.J.T., Rabbi; Benjamin Kreitman, D.H.L., Rabbi; Mordecai H. Lewittes, Rabbi, in charge of Hebrew Education.

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"JUST BETWEEN OURSELVES"

"בינינו לבין עצמינו"

An Intimate Chat Between Rabbi and Reader

LIP SERVICE TO PRAYER

THE solemn days of Rosh Hashanah and Yom Kippur are fast approaching, and we will soon gather in the synagogues to pray to our Heavenly Father to forgive our past failings, to help us start life anew with greater understanding of its true meaning and values, and to beseech Him to grant us a year of life and happiness.

The Jew of old, long before Rosh Hashanah, would endeavor to project himself into the mood of the penitential season. During the entire preceding month of Elul he heard the sounds of the Shofar at each morning service to remind him of the coming "awesome days," and thus his mind was becoming attuned to the significance of the prayers which his lips would utter.

Alas, for many of us today, this mood of prayer is altogether lacking. We do come to the synagogue; our lips do recite the prayers, but the mood for prayer is absent. Perhaps that is why all this seeming religious interest which is displayed by the crowded synagogues during the New Year is of little real consequence.

I have just been re-reading a masterful address delivered before the annual convention of the Rabbinical Assembly in 1953 by Professor Abraham J. Heschel, of the Jewish Theological Seminary, entitled "The Spirit of Prayer." It is now reprinted in pamphlet form and it could help to transform our Jewish religious life if it were read by all American Jews.

It is a pamphlet of about thirty pages, and naturally I cannot quote all of the many beautiful passages. I think, however, it will serve a most useful purpose to quote a few of Professor Heschel's statements in order that we may give more serious thought to what and how we shall pray on the coming days of awe. I shall select these passages at random, and hope that the reader will try to grasp their significance:

"The fire has gone out of our worship. It is cold, stiff and dead. . . . The edi-

fices are growing. Yet, worship is decaying. Has the synagogue become the graveyard where prayer is buried? . . . The modern synagogue suffers from a *severe cold*. Our congregants preserve a respectful distance between the Siddur and themselves. . . .

"People expect the rabbi to conduct a service: an efficient, expert service. But efficiency and rapidity are no remedy against devotional sterility. Orthodox rabbis worry about the *Bimah* being in the right place. What about the heart being in the right place? What about prayer?

"We have developed the habit of *praying by proxy*. Many of the congregants seem to have adopted the principle of vicarious prayer. The rabbi or the cantor does the praying for the congregation. . . .

"Prayer has become an empty gesture, a figure of speech. Either because of lack of faith or because of *religious bashfulness*. We would not admit that we take prayer seriously. . . .

"Now, how do our people pray? They recite the prayerbook as if it were last week's newspaper. . . .

"Assembled in the synagogue is everything—the body, the benches, the books. But one thing is absent: *nesbamab* (soul). It is as if they all suffered from *spiritual absenteeism*. In good prayer, words become one with the soul. Yet in our synagogues, people who are otherwise sensitive, vibrant, arresting, sit there aloof, listless, lazy. 'The dead praise not the Lord.' Those who are spiritually dull cannot praise the Lord. . . .

"Let us face the situation. This is the law of life. Just as man cannot live without a soul, Judaism cannot survive without God. Our soul withers without prayer. A synagogue in which men no longer aspire to prayer is not a compromise but a defeat; a perversion, not a concession. To pray with *kavanah* (devotion) may be difficult; to pray without it is ludicrous. . . .

"How should we define prayer? Since

it is, first of all, a phenomenon of the human consciousness, we must ask: What is it that a person is conscious of in a moment of prayer? There is a classical statement in rabbinic literature that expresses the spiritual minimum of prayer as an act of the consciousness of man: 'Know before Whom you stand.' . . .

"Reading or studying the text of a prayer is not the same as praying. What marks the act of prayer is the decision to enter and face the presence of God. To pray means to expose oneself to Him, to His judgment. . . .

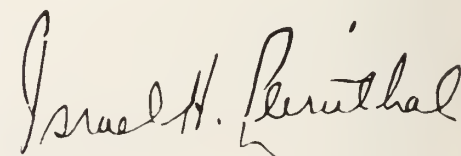
"My intention is not to offer blueprints, to prescribe new rules—except one: Prayer must have life. It must not be a drudgery, something done in a rut, something to get over with. . . .

"Prayer is of no importance unless it is of supreme importance. . . ."

Perhaps, I have done Professor Heschel an injustice in just quoting a few of the striking sentences that fill every page of that notable address. You have to read the complete text in order to appreciate his deep insights, his masterly analysis of the entire problem and his suggestions how to re-create the spirit of prayer. But I do hope that even these few passages will inspire us to enter the synagogue on the Holy Days with a deeper understanding of what is expected of us.

In one of the most important sections of the Holy Day ritual we read, "Repentance, Prayer and Charity can avert the evil decree!" Note that Prayer is placed in the very center of the formula. It is true prayer that must accompany repentance, and it is prayer again that can inspire deeds of charity and righteousness.

It is my fervent hope that the prayers which all of us will utter may come from our hearts as well as from our lips, and that they will thus find favor before our God and win for all of us a year of life, health and the blessedness that comes from service to our fellowman. May our prayers also help to usher in a year of peace and joy to our brethren in Israel and to all the peoples of the world.



LIFE IN A RELIGIOUS KIBBUTZ

By HAROLD S. KUSHNER

MEMBERS of the religious kibbutzim like to tell the story of the man who was spending his evening at a Tel Aviv cafe complaining about Israel's orthodox Jews. They're parasites, he charged, they're out to avoid work, they're all lazy and think the state owes them something. His companion asked him, "What about the people at Tirat Zvi (one of the oldest and most successful religious kibbutzim)?" "Oh, them," the man replied, "I wasn't talking about them. They're different."

It would indeed seem that the people are different at the religious kibbutz. Like all religious Jews in Israel, they are conscious of the gap between the dream of an Israel characterized by a mass return to traditional Jewish life, and the reality of a state most of whose citizens are non-observant or non-traditional. But these people are different in that they have evolved a way of life which, while strictly traditional, minimizes the gap between them and their neighbors, and enables them to make their maximum contribution to the upbuilding of Israel.

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This past spring, I spent my two-and-a-half-week vacation from the Hebrew University working at Ein Hanatziv, a religious kibbutz in the Bet Shean valley. Ein Hanatziv (its name derives from the initials of Rabbi Naftali Tzvi Berlin, father of the famed Meir Bar-Ilan) is one of the dozen or so religious kibbutzim in Israel. Geographically, these kibbutzim are located in two large clusters, in the Bet Shean valley (south of Tiberias) and in the Shefelah, the coastal plain between Tel Aviv and the Gaza Strip. It is more than coincidence that they tend to group together. This proximity enables them to discuss some of the unique agricultural problems which a religious kibbutz faces, and to join in religious and cultural projects which would be too ambitious for one settlement alone. In the Bet Shean valley, for example, the four religious kibbutzim have established a high school where their teen-age children can receive an education in keeping with their religious beliefs. Another factor keeping the kibbutzim close to each other has been the firm refusal of the religious kibbutz movement to appropriate any land taken during the war from displaced Arab owners.

Ein Hanatziv is a kibbutz of average,

or slightly below average, size, with about a hundred members, plus wives, grown children and temporary or probationary members, giving them a total of about three hundred working hands. There are basically three "Shichvot" (strata) discernible in the population—the original *hityashvut*, mostly central European immigrants, who founded the kibbutz eleven years ago; the sabras in their early twenties who left Jerusalem, Tel Aviv, and Haifa to work the land; and the Youth Aliyah group of homeless youngsters from Morocco and North Africa, who are being cared for and educated by the kibbutz.

The first things you notice about the religious kibbutz, distinguishing it from any other kibbutz in Israel, are purely external. *Chaverim* keep their heads covered at all times, not only when eating or at prayers, but even when working in the field or the fish pond. The little woolen *kipah* has become the badge of identification of the orthodox Jew.

The day begins at 5:30 in the morning at Ein Hanatziv, so that all members are able to attend morning prayers before going out to work in the fields. Regular working hours are from 7 a.m. to 4 p.m., with a half-hour interval for lunch. In the summer, when the mid-day sun is intolerably strong, work begins an hour earlier, and there is a mid-day pause. At that time of the year, morning prayers are said at an hour when most of the country is still asleep.

But there are other unique aspects of the religious kibbutz, less apparent, which one learns about only after living there for a while. Most kibbutzim have the problems of making ends meet economically while still providing their members with an adequate standard of living. But only the religious kibbutz faces the additional burden of maintaining two complete sets of kitchen facilities and kitchen utensils.

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All kibbutzim give their members one day off from work each week. At the average non-religious kibbutz, the *chaver* manages to get into town once a week, perhaps to see a movie, eat a fancy meal

in a restaurant, or at least see different faces and different scenery. It's quite common to have him mention in eager anticipation, "My shabbat falls on Tuesday this week." But at the religious kibbutz the sabbath is everybody's day off; on that day only the most essential work of feeding and milking is done. The *chaver* thus finds himself unable to travel out of the kibbutz on his day off, and his only solace is that instead of having services at 6 a.m., he can sleep till 8:30.

To add to the religious problems, next year, 5719, is the *shnat shmitah*, the year in which, by Biblical injunction, the land must lie fallow. How can a modern religious agricultural settlement follow that Biblical law? Some private farms, and the few kibbutzim of the extreme-religious Agudath Israel, actually abstain from working the land, limiting themselves to construction work and hydroponics (growing plants in chemically treated water, without earth). But for the kibbutzim of Hapoel Ha mizrachi, whose abstention would put a serious dent in Israel's economy, the Chief Rabbinate has worked out a solution. For the duration of the *shmitah* year official title of the land is transferred to a non-Jew (just as we "sell" out *chometz* before Passover), and the members are then permitted to work it. But, to keep the law of *shmitah* from becoming a mere paper formality, each kibbutz sets aside a plot of land which is not worked during the year as a reminder of the law in the Bible.

The weeks I spent at Ein Hanatziv were not exactly typical ones. They included preparation for Pesach, and the Pesach week itself, and made up one of the most hectic times of the year. First there was the scurrying to clean all the houses and all the other areas of the kibbutz, and to move large packages into the *machsan* (storehouse). Then, as the festival drew closer, *chaverim* who had worked eight of nine hours in the fields that day volunteered their services to help

wash the dining hall to make it ready for Pesach.

And finally, the day of the seder arrived. (In Israel, of course, they observe only one seder, on the eve of the first day.) Work stopped at noon that day, to allow the *chaverim* to shower and prepare themselves fittingly for the holiday. Up till the last moment, we weren't sure whether there would be room for everyone in the communal dining hall because a large number of relatives and guests had come for the seder, but fortunately, an equally large number of *chaverim* had left to spend Pesach with their relatives, and so there was room for all, even for the children, who were permitted to stay up late on this one night.

A seder for 300 people is different, of course, from a seder for a small family gathering, and at Ein Hanatziv, a special committee had been formed to arrange the program. True enough, all the participants knew Hebrew and were able to understand everything they read in the Haggadah, but on the other hand, all ages were represented, including some people who had recited the Haggadah so often that it would be hard to find something novel to interest them. The committee alternated the readings from the Haggadah with selections from the Midrash, stories of the Baal Shem Tov, and with research material prepared by the *chaverim* themselves concerning the origin and significance of certain prayers and customs. They also introduced new melodies for the familiar songs, aided here by a children's chorus of thirty voices. Were they successful in maintaining interest? From what I could see, everyone, even the smallest child, was wide awake and participating eagerly down to *Ebad Mi Yodea* and *Chad Gadya* shortly before midnight. The Israelis conclude their seder with the words "L'Shana Haba'a B'yerushalayim Hab'nuya," "Next Year in *Rebuilt* Jerusalem," but I found it hard to say that, realizing that next year I would be observing the seder back in New York.

The Bible commands us to mark a 49-day period, from the second day of Pesach till the festival of Shavuot, as the Omer, the season of the wheat harvest. Until this year the Omer period was nothing more to me than an interval when orthodox Jews refrain from weddings and haircuts. But on the night

following the seder at Ein Hanatziv, the ceremony of Counting the Omer suddenly took on meaning. We all went out into the fields, where the fresh wheat stood, as yet untouched by the reaper's scythe. And there by the light of the full moon of the 15th of Nisan, the secretary of the kibbutz conducted the ceremony as prescribed in the Talmud.

"Has the wheat been inspected?"

"It has been inspected."

"Is it standing?"

"It is standing."

"Are the harvesters ready?"

"They are ready."

"Then strike!"

And four tall young men with scythes began cutting the standing grain, as their ancestors had done on that day, perhaps on that very site, twenty centuries earlier.

Forty or fifty years ago, when the first Jewish agricultural settlements were struggling to take root in Israel, the problem was that the Jews had become so intellectual it was difficult to adapt themselves to farm work. Today in many kibbutzim the problem has become

reversed. Today's Jew has become so adept at farming that he has little excess time and energy to pursue his studies. The *chaverim* at Ein Hana tziv, however, make an effort to perpetuate the tradition of Talmud Torah. On shabbat morning after services, one group meets to discuss the ideas in the weekly Torah portion, while another group studies the traditional commentaries on the Torah. During the week, there is a Bible study group, and a *Chevrah Shabbat* (Talmud study) on an elementary and an advanced level. The high school which serves the four religious kibbutzim in the area also offers evening courses in language and handicrafts, and organizes a choir, all conducted by the *chaverim* themselves.

By the time my stay in Ein Hanatziv was over, I thought I had begun to understand the secret of life at a religious kibbutz. It combines the elevated ideals of traditional Judaism at its best, with the elevating ideals of the kibbutz—work and cooperative living. The interplay of these two forces serves to make it an inspiring way of life.

Jerusalem Debates Mixed Bathing—Other Israeli Notes

THE most heated discussion to take place in Jerusalem municipal council in the past five years ended inconclusively with a 10 to 10 tie vote on a proposal to ban mixed bathing in the new pool in Jerusalem.

The Agudas Israel, National Religious Party, Herut and General Zionists united to demand a legislative ban but were held off by the Labor parties. During the debate, Mapai Mayor Gershon Agron suggested that the municipality recommend to the management of the pool—now a Mapai-sponsored group of kibbutzim—that special days be set aside during the week for men and for women separately so that Orthodox Jews could use the pool at such times. Other days, however, he would leave for mixed bathing.

In the course of the debate, one opposition councillor admitted that mixed bathing was permitted at the Mizrachi-sponsored Kibbutz Tirat Zvi. However, he insisted that Jerusalem's special status

must be observed, else Jerusalem "will lose its special place in the eyes of the world."

☆

A general increase in the price of cigarettes, alcohol and cooking gas went into effect throughout Israel in the wake of an increase in customs taxes. The increase is between 10 and 15 percent.

☆

El Al-Israel National Airlines has ordered a fourth Bristol Britannia passenger plane to add to the three with which it has smashed and resmashed international passenger transatlantic flight records in the six months they have been in operation. Meanwhile, to cover its increase in passenger traffic, El Al has leased a Britannia from the manufacturers.

During the first half of this year passenger traffic increased 100% over the figure for the first six months of 1957. Transatlantic travel alone tripled.

ALASKA was discovered by the two Russians, Bering and Chirikov, in 1741 and was then declared a Russian possession. The Russian-American Fur Company, formed in 1799, encouraged trade between the newly-discovered territory and the United States. Alaska was sold to the U.S. for \$7,200,000—two cents an acre—in 1867. A dispute over the Alaskan-Canadian borders was adjusted in 1903.

These dates may be very vital to Jewish historians and demographers in their search for data about Jewish experiences in Alaska. There was fur trading and fishing in the 125 years of Russian control of the territory and Jews are believed to have shared in both activities. While government restrictions and discriminations may have curtailed their participation in fishing, fur trading certainly is believed to have attracted Jewish skills.

After the United States acquired Alaska, Jewish interest in the territory increased, and adventurous Jews came there by way of the states of Washington and California. The major links for several decades were with California, many Jews from that state having established businesses in the chief Alaska centers—Juneau, Anchorage, Fairbanks and Ketshikan. But there was an equal interest among Jews in the state of Washington, sailings by boats from this country to Alaska having been arranged for many years by way of Seattle.

Thus, with Seattle as the final point of embarkation from this country to Alaska in the '80s and '90s, the Klondike and Yukon gold rushes were attractions for Jews as they were for non-Jews. In a sense, this new attraction to the northwest also was responsible for Jewish migration movements to the state of Washington.

A typical example of the settlers in Alaska in the late '90s was a former Detroitier, Herbert Robinson Greenberg, who died last year at the age of 99. Greenberg left Detroit for California in 1896. From there he went by boat to Seattle, and from Seattle to Alaska on a summer boat. It took him nine months to make the trip. Today, by air, traveling time to Alaska from San Francisco is five hours.

Greenberg joined the Klondike gold rush and staked three successful gold-

Though There Are Less Than 1000 Jews in Alaska They Have Played A Substantial Part in Its Development

JEWISH COMMUNITIES IN THE NEW STATE

By PHILIP SLOMOVITZ

producing mines. On his visits to his great-grandnephews in Detroit, he presented them with gold nuggets and acquired the nickname of "Uncle Nugget."

The three major Jewish personalities whose names are associated with Alaska are Ernest Gruening, the former Governor of Alaska and now its Senator-Elect, and the two California pioneers, Lewis Gerstle and Louis Sloss.

Herbert Greenberg lived in Alaska from 1897 to 1954. He built the first Alaskan radio station, later taken over by the U. S. Army. His children now live in California—a typical result of Jewish wanderings away from small communities where there is danger of inter-marriage because of the limited number of Jewish residents and the limitations in Jewish religious and cultural activities.

Gerstle, who was born in Bavaria, December 17, 1824, worked his way on a boat to the United States in 1847, became a peddler in Louisville, Kentucky, was attracted to California during the gold rush days of 1848 and traveled by way of New Orleans through Panama to the Golden State. He opened a fruit stand, labored in the gold mines, later went into the wholesale grocery business in Sacramento, then moved to San Francisco to become a mining stock broker.

When Alaska was purchased by the United States he joined two other firms in acquiring the Russian-American Alaska Company and seal fishing rights. He also established a steamship line between San Francisco and Alaska. Gerstle was active in California Jewish affairs—congregational and philanthropic—and served as treasurer of the University of California. He died November 19, 1902.

Louis Sloss, also a Bavarian, was several months older than Gerstle, having been born July 13, 1824. Upon his ar-

rival in the United States in 1845, he, too, became a peddler, in Mocksville, Kentucky, and later also went to California, where he met Gerstle and both became partners, their business association lasting for 50 years. He was active in philanthropies and was treasurer of the University of California for 17 years. He died June 4, 1903.

Gerstle and Sloss were married to two sisters, Hannah and Sarah Greenbaum.

The career of Gruening is now well known. It was due mainly to his valiant and untiring efforts that the campaign for Alaskan statehood materialized. Ernest Gruening, like his father, Dr. Emil Gruening, earned a medical degree from Harvard College. But upon receiving his M.D. in 1912, he turned instead to journalism and held numerous important editorial posts in Boston and Portland, Maine. He served as editor of the New York *Tribune* and the *Nation*. Then he was given major Federal appointments.

As Governor of Alaska, Gruening formed the first Alaska National Guard in 1940, and during the last war was the organizer and commander of the Alaskan Territorial Guard. He was a member of the commission that supervised the construction of the great highway connecting Alaska to the United States.

A great interest was taken in Alaskan possibilities as an immigration center for Jewish refugees by Miss Ruth Gruber (now Mrs. Philip Michaels, of New York), traveler and lecturer.

Miss Gruber, as a member of the staff of the late Secretary of Interior Harold L. Ickes in the Franklin D. Roosevelt administration, did most of the research for her department in Alaska. She prepared voluminous reports on the terri-

(Continued on page 14)

IN TRIBUTE TO DR. LEVINTHAL

It was regrettable that severe space restrictions made it impossible to include a number of congratulatory messages to Dr. Israel H. Levinthal in the last issue of the REVIEW, which recorded the Brooklyn Jewish Center's celebration of Rabbi Levinthal's 70th birthday. These are now published with appreciation and gratitude.

From REV. DR. DAVID deSOLA POOL

As one who has for half a century watched and learned very much from the work of Rabbi Israel H. Levinthal it is a privilege for me to congratulate him on the occasion of his seventieth birthday. Wholeheartedly I congratulate him and the Brooklyn Jewish Center and the Jewish community generally which has known the blessing by his faithful and upbuilding Jewish service.

May he go from strength to strength.

DAVID deSOLA POOL, *Rabbi,*
Spanish and Portuguese Synagogue,
New York.

From DR. ISRAEL GOLDSTEIN

Dear Israel:

I was both startled and delighted to read of the celebration of your 70th anniversary — startled because it never occurred to me that you were approaching that venerable age, and delighted because your congregation and the community are doing you honor.

Joyfully I join in this tribute. You have been an example and an inspiration to all your colleagues. I do not know of anyone in the American Rabbinate who is more admired for the gift of expounding Judaism and of everything which is deeply Jewish and deeply human, and more beloved for his personal qualities. Yours has been a rich and fruitful ministry in the vineyard of the Lord. My compliments also go out to your beloved helpmate who has shared and enriched your life.

May you both be granted many years of health and happiness with your dear family.

DR. ISRAEL GOLDSTEIN,
Rabbi, Congregation B'nai Jesburun,
President, American Jewish Congress.

From RABBI JULIUS MARK

It is with great pleasure that I join the host of friends and admirers of Dr. Israel H. Levinthal in saluting him upon reaching the 70th milestone of his blessed life.

As Rabbi, teacher, teacher of teachers and author, Dr. Levinthal's career of nearly half a century of dedicated service to his faith and people has been rarely equalled in the American rabbinate.

May God grant him many more years of good health and strength in the midst of his family, his congregation and community.

JULIUS MARK, *Senior Rabbi,*
Congregation Emanu-El, New York.

From RABBI ABRAHAM M. HELLER

Both Mrs. Heller and I regret exceedingly our inability to be present at Dr. Levinthal's 70th birthday celebration, but together with all his friends and admirers we thank the Almighty for his blessed life and his great contributions to the spiritual well-being of all Israel here and everywhere.

You of the Brooklyn Jewish Center must indeed be great to be deserving of Dr. Levinthal's leadership in your midst.

As we all rejoice in a spirit of thanksgiving may I be privileged to acknowledge my personal debt of gratitude to him not only for his friendship but for the inspiration which his talented and dedicated life afforded me and all his colleagues in the Rabbinate.

Mrs. Heller and I pray that we may continue to enjoy Dr. and Mrs. Levinthal's intimate friendship which has been our privilege since our coming to Brooklyn.

May the Almighty preserve Dr. Levinthal in good health for many years in the midst of his beloved Brooklyn Jewish

Center family and friends for creative service and leadership in the Whole House of Israel.

RABBI A. M. HELLER,
Rabbi, Flatbush Jewish Center.

From JOSEPH J. SCHWARTZ

On behalf of the State of Israel Bond Organization, may I take this opportunity of extending to you my heartiest congratulations on your 70th birthday.

Your pioneering efforts in behalf of American Jewry have been an inspiring example to all of us who have worked with you over the years. As a teacher in Israel, you have helped develop a generation of leaders who take pride in their heritage and their devotion to Judaism.

In sending you this personal greeting, may I also take advantage of the opportunity to thank you for your ceaseless efforts in mobilizing support for Israel's economic development through State of Israel Bonds.

May you be granted many more years of good health in which to serve our people and to find joy in the serving.

DR. JOSEPH J. SCHWARTZ,
Vice-President, State of Israel Bonds.

From SOLOMON GRAYZEL

Editor, The Jewish Publication Society of America

I WILL not be left out of your celebration. In a general sense, in view of what you have meant to all of American Jewish life, all of us, whether on Eastern Parkway in Brooklyn or anywhere in the United States, are entitled to express thanks to God for having sent you into our midst. But I have a personal word of thanks. You were the first whose sermons in English I was privileged to hear (at Petah Tikvah). I was, in my brief rabbinic career, among the many who now and then stole a thought from your published addresses. You were, moreover, among those to whom we could point with pride as the kind of teacher and preacher American Judaism could produce.

I therefore join your congregation in extending my tribute to you and to Mrs. Levinthal. May God grant you many more years of good health and further opportunity to inspire the rest of us.

SAMUEL ROTTENBERG

A TRIBUTE



OUR Brooklyn Jewish Center, as well as our entire Jewish community, has suffered an irreparable loss in the death of Samuel Rottenberg. Of him it may truthfully be said "A prince and a great man has fallen!"

He was a prince in leadership. He was a born leader. I was privileged to know him intimately and to work with him for more than forty years. He had organizing ability, tremendous energy, a fine mind, and above all an unbounded love for his people and his God. To serve his people and to strengthen his faith—these were the motivating forces that inspired all his activities. He revolutionized the entire policy of the then existing Brooklyn Federation of Jewish Charities, giving more recognition to the religious traditions of our faith and thus brought into the Federation the support and leadership of many of our East European Jews.

The Hebrew Orphan Asylum, which was in those years one of the largest in the country, was not conducted in the spirit of traditional Judaism. It was Mr. Rottenberg who alone conducted a strenuous campaign to kosherize the institution. In fact when the claim was made that the Federation could not afford the expense that the change would entail, Mr. Rottenberg volunteered to personally pay the entire cost of this important change. And he did—personally paying for the purchase of new dishes, the installation of new kitchen facilities and the expense for all the other necessary utensils.

For many years Mr. Rottenberg headed a group which tried to bring some order into the chaotic state of Kosher supervision in our city. He was one of the organizers of the Jewish Education Committee and one of its most active leaders until the day of his death. He was one of the organizers of the Brooklyn Jewish Community Council. The cause of Zion owes much to his leadership, particularly in the earlier years of the movement.

(Continued on page 35)

JEWS IN POLAND TODAY

TWO years ago, after Wladyslaw Gomulka came to power in Poland, that country signed a special treaty with the Soviet Union providing for repatriation of Polish nationals resident in Soviet territory. Gomulka wanted to get back several hundred thousand persons, most of them German, Ukrainians, Czechs and White Russians, who had either been exiled from Poland to Russia during the war or had found themselves on the Russian side of the new frontier drawn between Poland and the Soviet Union at the end of World War II. Among these were an undertermined number of Jews.

As of now, the repatriates sent back to Poland by Russia have included approximately 15,000 Jews.

As soon as the first group of Jewish repatriates entered Poland, they asked to be allowed to go to Israel. Gomulka had decided by that time to solve the problem of Polish anti-Semitism—stemming from Stalinists and from just plain, old-fashioned Polish fascists—by permitting the Jews to go to Israel. Several hundred repatriates from Russia were, thus, allowed to leave Poland almost immediately after they had reached Polish territory, all of them choosing to go to Israel.

The Russian government notified Poland that it would halt the entire repatriation program if the repatriated Jews were permitted to go to Israel. Gomulka, fearing the loss of the several hundred thousand repatriates covered by the entire agreement, therefore closed the exit doors for the Jewish repatriates.

The Russo-Polish repatriation agreement expires December 31, 1958. After that date, Poland will be in a position to permit the Jewish repatriates to leave for Israel.

Meanwhile, the repatriates in Poland are being given vocational training, several thousand of them being enrolled in classes conducted by ORT. Poland has allowed ORT and the Joint Distribution Committee to resume activities in that country. A JDC report last summer showed that more than 12,000 Jewish men, women and children, were receiving social welfare assistance in Poland.

SAUL CARSON.



NEWS OF THE CENTER

NEW YEAR GREETINGS FROM OFFICERS AND STAFF

ON THE eve of the Jewish New Year 5719, the officers of the Brooklyn Jewish Center extend to all the members and friends of our institution their best wishes for a year of health, happiness and joy. May we, together with all mankind, be blessed with peace and prosperity.

In this hour, as the New Year is ushered in, we, the officers of this Institution, take this opportunity of thanking all our members for their devotion and loyalty to our Center. We are confident that with the cooperation of our membership the year 5719 will be crowned with new achievements and success in our work on behalf of our community and our people.

L'shonoh Tovo Tikosevu!

Dr. Moses Spatt, *President*

Hon. Maurice Bernhardt, *1st Vice-Pres.*

Frank Schaeffer, *2nd Vice-Pres.*

Fred Kronish, *Treasurer*

Harry Blickstein, *Secretary*

From the Sisterhood

The officers of the Sisterhood extend heartiest New Year Greetings to all of

our members and their families. Sisterhood looks back with pride and satisfaction on its activities during the year 5718 and hopes for an even more successful season in 5719.

With best wishes for a *Sbono Tova Umesuka.*

Mrs. Julius Kushner, *President*

Mrs. Joseph J. Krinsky,

Mrs. Bernard Mattikow,

Mrs. Abraham Meltzer,

Vice-Presidents

Mrs. Joseph Levy, Jr., *Treasurer*

Mrs. Harold Brown,

Mrs. Henry Sandler,

Recording Secretaries

Mrs. Fanny Buchman, *Social Secy.*

Mrs. Benjamin Wisner, *Corr. Secy.*

From the Center Staff

On behalf of the Center Staff I extend to all the officers, directors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes.

DAVID M. GOLD,
Executive Director.

HOLY DAY SERVICES

MAIN SYNAGOGUE

Rosh Hashanah

Services for Rosh Hashanah will be held on Sunday, Monday evenings, September 14th and 15th, at 6:40 o'clock, and on Monday and Tuesday mornings, September 15th and 16th, at 7:30 o'clock. The Torah reading will commence at 9:10 A.M. The shofar will be sounded at 10:10 A.M. All worshippers are required to be in their seats before that hour. The sermon on both days will be preached at about 10:30 A.M. The doors will be closed while the sermon is de-

livered. The Musaf services will begin at 11:00 o'clock, and we would like the service to close at 1:15 o'clock.

Rosh Hashanah Sermons

The sermons will be preached on both days of Rosh Hashanah at 10:30 o'clock.

Rabbi Levinthal will preach on the first day of Rosh Hashanah.

Rabbi Kreitman will preach the sermon on the second day.

Yom Kippur

The Kol Nidre services which usher in the Fast of Yom Kippur will be held on

Tuesday evening, September 23rd, at 6:40 o'clock.

Yom Kippur services will begin on Wednesday morning, September 24th, at 7:30 A.M. The Yizkor service will be held at 11:15 A.M.

On Yom Kippur Eve, the sermon by Rabbi Levinthal will be preached immediately after the chanting of Kol Nidre. On Yom Kippur morning, the sermon will follow the Memorial Services.

Cantor and Choir to Officiate in Main Synagogue

Our Cantor, Rev. William Sauler, will officiate at the services to be conducted on Rosh Hashanah and Yom Kippur in the main synagogue. He will be assisted by the Center Choir under the direction of Mr. Alan Chester.

AUDITORIUM

Rosh Hashanah

Rosh Hashanah services in the Auditorium Sunday and Monday evenings, September 14th and 15th, at 6:40 P.M., and on Monday and Tuesday mornings, September 15th and 16th, at 7:30 A.M.

Rosh Hashanah Sermons

The sermons will be delivered by Rabbi Kreitman on the first day and by Rabbi Lewittes on the second day of Rosh Hashanah.

Rabbi Kreitman will deliver the sermon at the Kol Nidre services in the Auditorium and on Yom Kippur, Rabbi Kreitman will preach before the Neilah services.

Yom Kippur

The following schedule of services will prevail in the Auditorium:

Kol Nidre Services—Tuesday evening, September 23rd, at 6:40 P.M.

Yom Kippur Services—Wednesday,

(Continued on next page)

September 24th, will begin at 7:30 A.M. Torah Reading will be at 10:15 A.M., Yizkor services will begin at 11:00 A.M., Musaf services will start at 11:45 A.M., Minha services will be held at 4:00 P.M. The sermon will be delivered at 5:00 P.M. Neilah services will begin at 5:30 P.M.

Candle Lighting During High Holy Days

Candles will be lit on Sunday and Monday evenings, September 14th and 15th (Rosh Hashanah), at 6:47 P.M.

On Yom Kippur, Tuesday evening, September 23rd, candles will be lit at 6:32 P.M.

Additional Yizkor Services

For the benefit of worshippers who have not purchased seats for the High Holy Days, the Center will conduct special Yizkor services on Yom Kippur, Wednesday morning, September 24th, in the Dining Room of our building. There will be three such services, at 10:00 o'clock, 10:30 and 11:00.

YOUTH CONGREGATIONS

The Rosh Hashanah services in the Junior Congregation will be held on Monday and Tuesday, September 15th and 16th, at 10:00 A.M.

The Kol Nidre services will be held on Tuesday evening, September 23rd, at 6:15 P.M.

The services on Yom Kippur will be held Wednesday morning, September 24th, at 10:00 A.M. and 3:30 P.M.

Children's Congregation

In addition to the Junior Congregation Services in the Prayer Room, there will be a special children's service for boys and girls under 11 years of age, attending our Schools. The services will be under the supervision of Mrs. Evelyn Zusman of our Hebrew School Faculty. Admission will be free to pupils of our schools under 11. These services will be held in the Dining Room as per the following schedule: Rosh Hashanah at 11:00 A.M., Yom Kippur at 12 Noon.

Candle Lighting During Succoth Holidays

Candles will be lit on the first days of the Succoth holidays, Sunday evening, September 28th, at 6:24 P.M., and Monday evening, September 29th, at 6:22 P.M.

For the concluding days of the Succoth holidays, candles will be lit on Sun-

day evening, October 5th, at 6:12 P.M., and Monday evening, October 6th, at 6:10 P.M.

Succoth Services

Succoth services will be held in the Main Synagogue on Sunday and Monday evenings, September 29th and 30th, at 6:30 P.M.

The services on Monday and Tuesday mornings, September 29th and 30th, will begin at 8:30 o'clock.

Rabbi Levinthal will speak at the services to be held on Monday morning. The sermon on the second day will be preached by Rabbi Kreitman.

SABBATH SERVICES

Week of Sept. 12

Friday evening services at 6:00 P.M.

Kindling of candles at 6:51 P.M.

Sabbath Services at 8:30 A.M.

Rabbi Kreitman will preach.

Sidra or portion of the Torah — "Nitzabim"—Deut. 29.9-30.20.

Haphtorah Reading: Prophets: Isaiah 61.10-63.9.

Minha services at 6:00 P.M., followed by Maariv.

Week of Sept. 19

Friday evening services at 6:00 P.M.

Kindling of candles at 6:40 P.M.

Sabbath Services at 8:30 A.M.

The Young Folks League will conduct the services.

Sidra or portion of the Torah—Shabbat Shubah—"Vayelekeh"—Deut. 31.1-30.

Haphtorah Reading: Prophets: Hosea 14.2-10; Nucah 7.18-20.

Minha services at 6:00 P.M.

Hoshanah Rabbah Services

Hoshanah Rabbah services will be held Sunday morning, October 5th, in the Main Synagogue at 7:00 o'clock.

Concluding Succoth Services

Shemini Atzeret services will begin on Sunday evening, October 5th, at 6:15 o'clock. The services on Monday morning, October 6th, will be held at 8:30 o'clock. Rabbi Kreitman will preach immediately after the memorial services.

The Simhat Torah services will be held on Monday evening, October 6th, at 6:15 o'clock; and on Tuesday morning, October 7th, at 8:30 A.M.

Cantor Sauler will officiate and will be assisted by the Center choir.

Week of Sept. 26

Friday evening services at 6:00 P.M.

Kindling of candles at 6:28 P.M.

Sabbath Services at 8:30 A.M.

Rabbi Kreitman will preach.

Sidra or portion of the Torah — "Haazinu"—Deut. 32.1-52.

Haphtorah Reading: Prophets: II Samuel 22.1-51.

Minha services at 6:00 P.M.

Week of Oct. 3

Friday evening services at 6:00 P.M.

Kindling of candles at 6:16 P.M.

Sabbath Services at 8:30 A.M.

Rabbi Kreitman will preach.

Minha services at 6:00 P.M.

Daily Services

Morning services: Every day except Saturday at 7:00 and 8:00 A.M.

Minha Services

Week starting Sept. 16—7:00 P.M.

Week starting Sept. 21—6:50 P.M.

Week starting Sept. 30—6:45 P.M.

Week starting Oct. 7—6:25 P.M.

Holiday Gym Schedule

The Gym and Baths Department will be closed on Monday and Tuesday, September 15th and 16th, for Rosh Hashanah and will reopen on Wednesday afternoon, September 17th, at 3:00 P.M., for men.

The following week, on Tuesday, September 23rd (Erev Yom Kippur), the Gym and Baths Department will be open for men and boys from 11:00 A.M. to 2:30 P.M.; will be closed Wednesday, September 24th (Yom Kippur), and re-

open Thursday morning, September 25th, for women at 10:00 A.M.

The Gym and Baths will be closed on Monday and Tuesday, September 29th and 30th, for Succoth and will reopen on Wednesday afternoon, October 1st, at 3:00 P.M., for men.

The following week the department will be closed on Monday and Tuesday, October 6th and 7th; will reopen on Wednesday afternoon, October 8th, at 3:00 P.M., for men.

APPLICATIONS FOR MEMBERSHIP

The following applicants have applied for membership in the Brooklyn Jewish Center:

- ACKMAN, PAUL: Married; Res.: 320 Empire Blvd.; Bus.: Shoe Salesman, 97-06 Queens Blvd.; *Proposed by* Dr. I. H. Levinthal, Dr. D. H. Appleman.
- DAVID, SAMUEL: Married; Res.: 1287 Carroll St.; Bus.: Civil Engineer, Queens Borough Hall; *Proposed by* Dr. Milton Schiff.
- FRAUENGLASS, DR. WILLIAM: Married; Res.: 17 Stoddard Pl.; Bus.: Psychologist, 227 Central Park West; *Proposed by* Dr. Louis Berk.
- FROHLICH, SAMUEL: Single; Res.: 961 Eastern Pkwy.; Bus.: Salesman—Lightcraft, 964 Dean St.; *Proposed by* David Rosenberg.
- GROSFELD, LOUIS: Married; Res.: 1290 Ocean Ave.; Bus.: Men's Clothing, 826 Bway.; *Proposed by* Edward Shwom, Dr. Dan Bomson.
- KASS, MISS MIRIAM: Res.: 136 Bristol St.
- MALES, ABRAHAM: Married; Res.: 440 Brooklyn Ave.; Bus.: Salesman—Automotive Parts, 930 Bedford Ave.; *Proposed by* Herman J. Pashenz.
- SHUMAN, CHARLES: Married; Res.: 126 East 95th St.; Bus.: Teacher, Bd. of Education; *Proposed by* Israel Kaplan.
- SLAVIN, EDWARD J.: Married; Res.: 1240 East 53rd St.; Bus.: Lawyer, 1797 Pitkin Ave.; *Proposed by* Saul Stern.

THE MEN'S CLUB

IT IS with genuine pride in our past and confidence in the future that we of the Men's Club look forward to a new year of activity and growth.

We will continue to grow, we believe, because the diverse nature of our membership provides a richness for our club, and consequently attracts new members.

If you are not now one of our members, we invite you to join with us as we enter our second year of activity. You are invited not merely because our future rests on growth, but because we know that the life of every member has been enriched by the conviviality, friendship and interests which have sprung from the group.

THEODORE OSTROW, President.

Bar Mitzvahs

Congratulations and best wishes are extended to:

- SMERLING, ABRAHAM: Married; Res.: 135 Eastern Pkwy.
- SULTAN, BERNARD: Married; Res.: 270 Crown St.; Bus.: Life Insurance Agent, 1663 East 17th St.
- PASNER, MELVIN: Single; Res.: 1710 Carroll St.; *Proposed by* Samuel Pasner, David M. Gold.

Reinstatements

- BLOOMSTEIN, MORRIS: Single; Res.: 2307 Avenue O; Bus.: Lawyer, 15 Park Row.
- KASSOFF, HERMAN: Single; Res.: 1060 Union St.; Bus.: Clerk-Knitting Mills, 134 Noll St.; *Proposed by* Emanuel Segal, Mortimer Kassoff.
- SCHWARTZMAN, CHARLES H.: Married; Res.: 135 Eastern Pkwy.; Bus.: Attorney, 30 Pine St.; *Proposed by* Max Herzfeld, Jack Shapiro.

Additional Applications

- SILVERSTEIN, JACK: Married; Res.: 1734 President St.; Bus.: Lumber, 2892 Nostrand Ave.
- SMITH, STANLEY: Married; Res.: 350 Sterling St.; Bus.: Men's Neckwear Mfg., 76 Madison St.; *Proposed by* Leon Levine.
- WITT, JACK: Married; Res.: 1071 Lincoln Pl.; Bus.: Teacher, P.S. 103.

*JAMES J. JACKMAN,
Chairman, Membership Committee.*

Mr. and Mrs. Joseph Jesse Krinsky of 1359 Carroll Street on the Bar Mitzvah of their son, Roger, which will be celebrated at the Center on September 27.

Mr. and Mrs. Benjamin Barad of 2285 Ocean Avenue, whose son, Michael, will celebrate his Bar Mitzvah at the Center on September 27.

Congratulations

Mr. Elliott Lewis, President of the Young Folks League of 358 Montgomery Street, on his engagement to Miss Marcia Zimet.

Mr. and Mrs. Isador Lowenfeld of 258 Sullivan Place, on the Bar Mitzvah of their grandson, Russel, on August 30.

Heartiest congratulations and best wishes are extended to:

Mr. and Mrs. Akiba Margolin of 34 Plaza Street on the celebration of their fiftieth wedding anniversary on September 12.

ANNUAL MEETING

October 22

In accordance with the requirements of Section 5, Article X of the Constitution and By-Laws of the Brooklyn Jewish Center, notice is hereby given that the Annual Meeting of the Center will be held on Thursday evening, October 22, at 8:15 o'clock.

Election and installation of officers, members of the Board of Trustees and Governing Board will take place.

HARRY BLICKSTEIN, Secretary.

YOUTH ACTIVITIES

THE Brooklyn Jewish Center conducts an extensive youth activities program for the children of Center members, students of our Hebrew School, and residents of the community. A professional staff of high calibre works with the children in club groups, interest activities, specialties and special events.

The Intermediate Division (boys 9-13, girls 9-12) meets on Saturday night after gym and pool. The Senior Division (boys 14-17, girls 13-16) meets during the week and has a lounge program on Saturday night in addition to gym and pool. Special events such as dances and carnivals are held throughout the year. Club members of all ages make friends readily at the Center and find themselves seeing and working with each other during all their leisure time.

Committees of club members have been busily at work preparing the program for the year ahead. Copies of the completed program will be made available to all members and staff, and registered members will be notified of the opening rally and dance.

Our Senior Clubs are affiliated with the United Synagogue Youth, a national organization sponsored by the United Synagogue of America. It is anticipated that this year we will again be well represented at the U.S.Y. National Convention, scheduled to be held in Buffalo.

Our youth program has proven to be among the best in the country. It is headed by Mr. Irvin I. Rubin, a member of the Board of Trustees and chairman of the Youth Activities Committee. This committee consists of the community's top-notch educators, professionals and lay leaders.

YOUNG FOLKS LEAGUE

HOPE that all of you have had a restful and enjoyable summer. Your executive board has had no vacation and we have had our regular monthly meetings as usual.

Our programs for the summer consisted mainly of socials on the breezy Center roof garden. These will continue until our formal opening meeting on October 8. But let's start at the beginning. Our first function of the year will be the annual Yom Kippur Night Dance which is held annually at the Center. This year it will be held on September 24. It is an important fund-raising event, and attracts hundreds and hundreds of people. There will be a fine orchestra, and free refreshments.

On Monday evening, October 6, YFL will hold a Simchas Torah service and party. All YFL members and their friends are cordially invited to attend. Services will start in the main synagogue at 8:15 P.M. After the services, a traditional Simchas Torah party will follow in the auditorium.

That same week, on October 8, the aforementioned opening night will take place. This will be the fabulous and famous Orientation night. Directing this event is Harry Fleischman, Regina Kaplan and Bill Walters. They have the able assistance of dozens of entertainers and technicians. The meeting will begin promptly at 9:00 with a social. (Starting with this meeting, we are going back to "formal" attire. Gentlemen will be required to wear ties and jackets.)

The following is our schedule for the next few weeks:

October 8—Opening meeting.

October 15—Square Dance.

October 22—With election of public officers so near, a representative of the Democratic and a representative of the Republican parties will speak to us about the candidates. An interesting question and answer period will follow.

October 29—This will be the first opportunity many will have to be formally introduced to our Rabbi Kreitman. He will discuss the factors relating to Judaism and will answer any questions concerning religious and social problems.

November 5—Bingo night under the able direction of Arthur Viders.

During the Winter YFL will sponsor a week-end at a well known hotel in the mountains. Plans are still too nebulous at present to be discussed, but you will be hearing more about this later.

On behalf of myself, my fellow officers and the members of the executive board, I want to wish all of you and your families and friends a very happy and prosperous New Year.

ELLIOTT LEWIS, *President.*

MR. & MRS. CLUB

AS THE last rays of summer slowly fade from sight, as the last fond recollection of the summer vacation begins to fade, and as the family autos, loaded down with bedclothes and kitchen utensils, begin their tortuous trek back home, thoughts of the coming Fall social whirl occupy the minds of the actual and prospective members of the Mr. & Mrs. Club.

As we promised last June, the executive officers of the Club are primed and eager to make this year the most enjoyable and successful one yet.

So watch for the date of our first meeting.

SYBIL CEDAR, *Secretary.*

JUNIOR LEAGUE

MEMBERSHIP in the Junior League is available to all residents of the community who are of college age. The group meets on Thursday evenings and conducts a well rounded and exceptionally rich cultural and social program.

In addition to its regular meetings, the Junior League sponsors interest activities such as bowling, dramatics and dance instruction.

The Junior League is affiliated with the Young People's League of the United Synagogue of America. This affords many opportunities for travel to out-of-town conventions and for country week-ends.

There are unexcelled social and cultural values to be derived from membership in the Junior League.

PAGING SISTERHOOD

Because of the summer news hiatus, the full Sisterhood Page, edited by Mrs. Benjamin Kreitman, will be resumed in the next issue.

As we approach the "Yomim Noroyim" and pause to reflect upon our lives, our hearts are filled with gratitude for the many blessings which the Almighty has bestowed upon us during the past year. With deep humility we pray, "B'Rosh Hasbonah Yikosevun U'Vyom Zom Kippur Yehosemun." And in my heart is an additional prayer: that working together in harmony and unity we may reach our goal. We aim to make our Sisterhood an ever-growing force in our community and a true spiritual influence in our own lives.

My sincerest wishes to all of you for a year of good health and peace of mind, and may God "renew unto us a happy and pleasant year." L'Shonoh Tovo Tikosevu U'Tehosemu.

SARAH KUSHNER, *President.*

Sisterhood Dates to Remember

Wed., Oct. 1, 8:30—Installation of new officers at this first meeting of the season.

Thurs., Oct. 9, 12:30—Opening luncheon for Sisterhood Board Members.

Wed., Oct. 29, 12:30—Annual Sisterhood luncheon, formerly known as the Mother-Daughter Luncheon.

Kiddush

A kiddush will be given to the Junior Congregation on Saturday, September 20, by Mr. and Mrs. Max Glass in honor of their son Charles David's Bar Mitzvah.

SISTERHOOD'S ANNUAL LUNCHEON

Wednesday, October 29th
12:30 P.M.

Make your reservations with
Mrs. Joseph J. Krimsky, *Chairman*
PR 4-1163
Mrs. Robert Gutchman, *Co-chmn.*
PR 2-0904
Mrs. Charles Marks, *Co-chmn.*
PR 2-3095
Door Prizes

The Hebrew School

The regular session for the new term began on Sunday, September 7. It was devoted to the review of some of the customs pertaining to the High Holidays. The High School Department will hold their first session on Sunday, September 14, and the one-day and two-day a week on Sunday, September 21. Registration in all grades is still open.

The annual children's Simchat Torah celebration will be held on Monday, October 6 at 4 P.M., in the Auditorium. The pupils will take part in a procession led by the officers of the Junior Congregation. Rabbi Lewittes will preside.

The first Community Breakfast and service of the High School classes will be held on Sunday, October 19.

Acknowledgment of Gifts

We acknowledge with thanks receipt of donations for the purchase of Prayer Books or presentation to the Center Scholarship Fund from the following:

Mrs. Rose Bromberg, in honor of the marriage of her son Morton.

Mr. and Mrs. Robert Cedar, in honor of the birth of their daughter.

Dr. and Mrs. Harold D. Dundy, in honor of their son's Bar Mitzvah.

Mr. and Mrs. David Gittel, in honor of their son's Bar Mitzvah.

Mr. and Mrs. Harry Green, in thankfulness of return to civilian life of their son, Lt. J.G. Stanley J. Green, from the U. S. Navy.

Mrs. Joseph Greenberg, in memory of Mr. Samuel Rottenberg.

Mr. and Mrs. Nathan Ramer, in memory of Mr. Herbert Edelstein.

Mr. and Mrs. Simon Ross, in honor of their son's Bar Mitzvah.

Mr. and Mrs. Louis Rubenstein, in memory of Mr. Samuel Rottenberg.

Mr. and Mrs. Frederick Shopoff, in honor of their son's Bar Mitzvah.

Dr. and Mrs. Monte M. Warren, in honor of their son's Bar Mitzvah.

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Jewish Communities in the New State

(Continued from page 7)

tory and she envisioned Alaska as a place of settlement for many thousands of Jews who were compelled to escape from Nazism. But her idea never materialized.

Only about 35 years ago, a Jewish merchant was one of the leading citizens of the Alaskan city of Juneau. Isadore Goldstein was a popular business man there and was highly honored for his integrity. He was elected mayor of Juneau six times.

His parents, Robert and Anna Goldstein, came from California and established a mercantile business in Juneau. Their son Isadore acquired that business. Isadore was married to Miss Carol Kahn of San Francisco. He enlisted in the U. S. Army in World War II and temporarily left "Uncle Sam's Attic" to serve overseas. But his family still continues the Juneau mercantile business.

Among the early American Jews who came to Alaska was the merchant Jack Goldstone, who was believed to have inspired the purchase of Alaska by the United States.

There are no known figures concerning the number of Jews in Alaska. It is believed that there are less than a thousand there. Alaska has no organized Jewish community, but with the formation of servicemen's groups, the Jewish Welfare Board established its services and organized congregations for the men in uniform as well as for the residents in the major cities.

The JWB chaplain who is in charge of the Alaska Jewish servicemen is Rabbi Joshua B. Wachtfogel, who is attached to the Alaskan Air Command in Seattle, Washington. The JWB service committee chairmen for the Alaskan Territory are: Burton H. Goldberg, Anchorage; Robert Sachs, Fairbanks; Charles Goldstein, Juneau.

The Governor of Alaska, Mike Stepovich, upon his visit to New York after Alaska was admitted to the Union, spoke of the 49th State as "the new frontier of the United States." As such it is beginning to attract the adventurous and the men of vision.

LET'S CONTINUE OUR CAMPAIGN FOR MEMBERSHIP

Exert yourself just a little—bring your friends and neighbors into our building; introduce them to all of our membership activities.

Talk membership—think membership—carry around application blanks and our brochure—there are many advantages to Center membership.

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ENROLLMENT TO BEGIN
OUR NEW SEASON WITH!

REMEMBER

Membership is the Lifeblood of
Every Institution

Membership Rates

\$65 per year for married members

\$45 per year for single men

\$30 per year for girls

JAMES J. JACKMAN,
Membership Chairman.

THE YOUNG FOLKS LEAGUE

Cordially Invites You
and Your Friends to its
Annual

YOM KIPPUR NIGHT DANCE

September 24 — 8:45 o'clock

- Murray Baum and his orchestra
- Cocktails and Refreshments
- Free checking

Contribution — \$3.00

ROSH HASHANAH GREETINGS

Mr. and Mrs. David Borger

1039a President Street

extend New Year Greetings to
their relatives and friends

A Happy New Year

Mr. and Mrs. Moses Ginsberg

AND FAMILY

extend their best wishes for a Happy New Year
to all the Officers, Trustees, Directors and
members of the Center, as well as to
their friends and relatives

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Their Relatives and Friends*

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SAMUEL ROTTENBERG — A Tribute

(Continued from page 9)

His crowning achievement, however, was the founding of our Brooklyn Jewish Center. One has to recall Jewish life as it was in our city forty years ago to fully appreciate what this undertaking meant. It required vision, idealism and above all, a great faith in the future of Judaism in this land, to espouse this venture. Through his enthusiasm and devotion he was able to surround himself with a group of idealistic Jews, all of

whom served with great dedication to make the Center one of the leading influences in the spiritual life of American Jewry. To the very day of his death he served our Center with unswerving devotion, faithfulness and ability.

He was not only a princely leader but also a great man. There was a firm honesty that marked his character. He was known in the business world for his integrity. His home life was ideal—a devoted husband and father. He was a

good friend and sympathetic to those in need and in want. Above all, he remained faithful throughout all his life to the teachings of our religion. He was a good Jew as well as a great man.

Our sympathies go to his beloved wife who helped him in all his aspirations, and to his children. All of us share their loss. The Brooklyn Jewish Center will ever remain a living monument to his name and to his life achievement.

ISRAEL H. LEVINTHAL.

A HEARTENING REPORT

(Continued from page 3)

Venezuela, Denmark, Finland, Ireland, Ethiopia, and New Zealand. In the United States, the survey finds, "anti-Semitic organizations and publications have declined since the war but there still are a number of both. Anti-Jewish bias on the social level is still extant; in the economic field it is diminishing, although not in all areas." On the other hand, anti-Semitic tendencies persist in almost all the Jewish communities behind the Iron Curtain. Czechoslovakia's Jewish population is continually subjected to repressive measures. All Zionist and political activity has been stopped and Jewish participation in the Government and the Communist Party has been wholly eliminated. Except for Albania, with its tiny community of 200 Jews, all the countries behind the Iron Curtain, from Soviet Russia to Rumania, reflect the same anti-Jewish bias as in Czechoslovakia.

This survey has broad and radical implications for the Jews living in the Western countries. Though we must continue to be on guard against any new outcroppings of anti-Semitism and direct our efforts to an eradication of that which still remains, we can relax some of our efforts in combating this bias. The degree of relaxation would depend on the particular area in which we live and on its social history. Heretofore a good part of the energies and resources of the Western Jewish Community was aimed at fighting the many manifestations of anti-Semitism and the creation of a social atmosphere where the Jew would be accepted without any discrimination. This was accomplished often at

the neglect and even sacrifice of the cultivation of our positive Jewish values. Now we have the opportunity of turning the greater part of our attention to the

spiritual and religious heritage of Judaism and help make this historic faith a decisive force in contemporary life.

BENJAMIN KREITMAN.

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Condolences

We extend our most heartfelt condolences to:

Mrs. Louis Koch of 1370 Union Street on the passing of her beloved brother, Mr. Arthur Beckerman.

Mr. Max Caplow of 947 Montgomery Street, Mr. Samuel N. Caplow of 1604 Carroll Street and Mrs. Morris Liebeskind of 706 Lefferts Avenue, on the demise of their beloved father, Rev. Abraham J. Koplowitz on August 26.

Speedy Recovery

Best wishes for a speedy and complete recovery are extended to Mr. Harry A. Freedman of 135 Eastern Parkway.

In Memoriam

We announce with deep regret the passing of our member

Murray Rappoport

of 707 Beach 9th Street, Far Rockaway,

L. I., on September 2, 1958.

The Brooklyn Jewish Center extends heartfelt sympathy to the family and relatives in their bereavement.

Golden Age Club

The Golden Age Club of the Center will resume its regular meeting schedule after the High Holy Days. Special notices will be sent to members advising of the meeting dates. Best wishes to all for a Happy and Healthy New Year.

J. L. HOROWITZ,
President.

Due to the intervening holidays there will be no publication of the Center "Bulletin" until October 10.

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Brooklyn Jewish Center Review

DECEMBER 1958
KISLEV 5719



חנוכה



JUDAISM AND HELLENISM

By MILTON STEINBERG

HANUKKAH AND ITS HISTORY

By DR. SOLOMON GRAYZEL

TOWARDS AN HALACHIC DEFINITION
OF CONSERVATIVE JUDAISM

By DR. BENJAMIN KREITMAN

ANNUAL REPORT OF THE PRESIDENT,
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ISRAEL AND THE ARAB REFUGEES

THE historic resolution of the United Nations declaring an intention to create the State of Israel within a period of six months after the declaration was made on November 29, 1947. It was made in an atmosphere of Arab intransigence which had already taken the form of the bloody assault on November 1, 1947. This assault by hostile bands of Arab guerillas was translated into the full force of open and formal warfare on May 14, 1948, when Israel's Declaration of Independence was issued to the world. On that day the armies of Egypt, Jordan, Syria, Lebanon and Iraq, aided by smaller contingents from Yemen and Saudi Arabia, marched against Israel. History records the confidence with which they embarked upon their declared campaign of annihilation. History also has a record of their disastrous defeats, their pell-mell flight and their ultimate capture and dissolution as organized armies. In terms of modern warfare, David had again defeated Goliath.

There was another flight, however, not by Arab soldiers but nevertheless by Arabs: a flight which to this day hangs like an incubus not alone over Israel and the Mid-East but indeed over a world ever fearful of the recurrence of universal strife. Against the advice of Israel's leaders and the solemn promise of the Israeli government that their rights and safety in Israel would be secure, many thousands of Arab inhabitants of Palestine fled the country. They did this on the direct orders of the Arab League and in the confident belief that the war would be quickly over, the Israel army would be exterminated and they would return in triumph and jubilation to enjoy the rich booty of their massacred enemies.

That these assertions are historically true has been openly admitted by the Secretary of the Arab Higher Committee, who, on September 15, 1948, declared: "The Arab states agreed upon this policy

unanimously and they must share in the solution of the problem."

And a problem indeed these refugees have been for the ensuing decade—a problem magnified and made more complicated with each passing year. Their number has doubled, with the result that there are now living in the Gaza Strip and neighboring Arab countries well over a million Arab refugees who are dependent on the bounty of the United Nations and who live in conditions of uncivilized squalor, without sufficient occupation and with ample leisure to brood upon their plight. It needs no argument to demonstrate that such a group is ready material not only for future problems but for imminent and immediate international conflict.

The State of Israel has always been mindful of this situation and of its possible consequence. The State has on numerous occasions expressed its desire to cooperate in the solution of the problem through a proper resettlement of the refugees. There have been conditions annexed to these offers of cooperation, conditions which have hitherto been scorned by the Arab governments despite their complete reasonableness.

The 1948 hostilities between Israel and the Arab state have never been terminated by a formal peace. At most there has existed an uneasy armistice constantly breached by Arab violations of its expressed terms. The record of murders, infiltration by *fedabeen* from the Gaza Strip, and their assault upon the outlying Israeli settlements is too fresh in mind to need repetition. It required the Sinai campaign of 1956 for Israel to force an end to these incursions. Egypt's refusal of passage through the Suez Canal not only to Israeli ships but to vessels of other nations bearing cargo to and from Israel still continues. Worst, perhaps, of all, and certainly at the moment most significant in the perpetuation of these sore problems is the refusal of the Arab nations even to discuss the refugee prob-

lem with a realistic reference to existing facts. It has been their obvious purpose to perpetuate the misery of the refugees in order to maintain in existence the political issue which the refugees represent at the same time that they create it.

Israel has heretofore demanded that the discussion of the refugee problem be part of a general discussion of Arab-Israeli relations during the making of a peace treaty. No unbiased observer could cavil at such a requirement. There is no such thing as a partial peace. It is recognized neither by fact nor international law. The Arabs know this; and since they do not wish a peace, they have refused to consider any *modus vivendi* which would effectuate peace. Ambassador Eban has, therefore, recently proposed to the Arabs a plan which should be acceptable unless they have no intention of solving the refugee problem. Israel will, without waiting for a settlement of other outstanding problems in the form of a peace treaty, compensate the refugees for property left by them in Israel at the time of their flight provided there will be compensation paid by the Arab countries to those Israeli citizens who, forced to flee from Egypt and other Arab countries, were compelled to leave their property in those lands. A companion important proposal by Israel was thus expressed by Ambassador Eban: "In the context of such a solution by integration in Arab lands, and the fulfillment of Israel's compensation undertaking, we do not exclude an extension of the uniting of families scheme under which many former Arab residents have already come back to Israel territory."

This is a notably generous proposal. It is to be hoped that the other members of the United Nations and especially the United States and Russia will bring to bear all their powers of persuasion upon the Arabs to accept it. It is no exaggeration to say that the prospects of peace not alone in the near East but throughout the world may well hinge upon this eventually.

WILLIAM I. SIEGEL

"JUST BETWEEN OURSELVES"

בין רבנינו ובין קוראיהם

An Intimate Chat Between Rabbi and Reader

A TIMELY MESSAGE

RECALL a striking passage in an address which was delivered by the unforgettable Jewish leader and modern prophet, the sainted Dr. Judah Leon Magnes, the head of the Hebrew University in Jerusalem. He was addressing the students at a Convocation which occurred just around Hanukkah. He noted how strange it was that just on this festival when we commemorate the victory of the Judeans in the war which their enemies, the Graeco-Syrians, waged against them, we read in the Synagogue the message of the prophet Zechariah: "For not by might, nor by power, but by My spirit, saith the Lord of hosts." How remarkable it is, he felt, that just during the festival commemorating victory in battle we should repeat the warning of the prophet, that the real victory is achieved not by might nor by physical power, but only by the spirit of God! Here, he emphasized, is the Divine message to the Jew and to the world.

Never in all history was this prophetic truth needed more than today. All the nations seem to suffer from the illusion that their hope for survival and victory lies in armaments alone: the race for more and better bombs, missiles and rockets is becoming more intense every day. All nations—those espousing the democratic ideal as well as those in the communist bloc—have become obsessed with this one thought—"in these weapons of might and power lie our strength and our hope."

It is true that the most idealistic nation cannot follow this truth so long as other nations bent upon destruction refuse to accept it. It can only have validity if it is accepted by all nations. If unanimous consent is withheld, then every nation is bound to feel that it must prepare to defend itself.

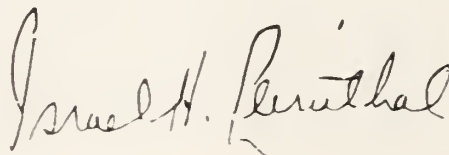
Under these circumstances it is understandable that our government should use

every effort and means to promote our might and power. We sincerely believe that it is not for attack, but solely as an instrument of defense.

But even in such a case, the prophet's words still have an important meaning. If I were permitted to amend the text, I would just add two little words to make it apply also to us: "For not by might nor by power *alone*, but *also* by My spirit, saith the Lord of hosts!"

It would be tragic indeed if we were led to believe that true victory—whether on the field of battle or in the field of diplomacy—can be achieved by physical might or power alone. That may be essential, but not enough. There must be the spirit of God permeating, directing all our actions and all our thoughts. Our country must clearly reveal to all the world that God's spirit is visible in all our ways of life; that our democracy is a genuine one, upholding the dignity of every human being, regardless of race, color or creed; that all its inhabitants are free men equal in law and in opportunity, and that the highest ideals of the moral law motivate and inspire all our relationships with our fellow-men.

This is the message which the world, and especially the democracies, must learn today. Fervently we hope and pray for the day when all nations will find no need at all for arms of brute force, when the spirit of God alone will rule the destinies of all peoples. But until that day dawns, and while armaments must be had for defense, let us realize what the prophet Zechariah would have us understand that our real weapon of defense is not might nor power but the spirit of God which will animate our life and the life of our country.



"Dr. Zhivago" Published in Israel

"DR. ZHIVAGO," the novel which earned for the Russian poet Boris Pasternak the Nobel Prize for Literature as well as denunciation by the Communist hierarchy, was published in Jerusalem in a Hebrew translation. Issued in a paperback edition, and popularly priced, the book was put out by the Federation of Labor's publishing house, "Am Oved," of which Moshe Sharett, former Prime Minister and ex-Foreign Minister, is now the editor-in-chief. The Hebrew version was translated from the original Russian.

(In London, a meeting in memory of Jewish writers murdered in the Soviet Union was held under the auspices of the Jewish Journalists Association and the World Jewish Congress. Representatives of these organizations as well as other leaders of the Jewish community attended the commemorative session. Among those in attendance was the widow of the late Sholem Asch.)

PROF. KLAUSNER DEAD

PROFESSOR Yosef Gedalyahu Klausner, grand old man of Hebrew letters, an important historian, and a pioneer Zionist, as well as a prominent public figure, died in Tel Aviv on October 27 at the age of 84. He was given a public funeral in Jerusalem (where he had lived for many years) attended by President Ben-Zvi, the Prime Minister, members of the Cabinet and leading figures in all walks of life. Thousands of mourners, lined the streets through which the cortege passed.

Prof. Klausner, was born in Russia and received his doctorate in Heidelberg. He settled in Palestine in 1919.

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JUDAISM and HELLENISM

By MILTON STEINBERG

The author of this article, the late Milton Steinberg, was for many years the Rabbi of the Park Avenue Synagogue of New York City. This article is a part of a longer one included in a volume on Hanukkah, edited by Emily Solis-Cohen Jr., and published by the Jewish Publication Society, which has given the Review permission to reprint this very interesting and valuable work.

CONSIDERING the overflowing richness of the Hellenistic world, its elegance, and its culture, one is tempted to brand the Maccabees and their followers as blind obscurantists, as benighted half barbarians who out of pure perversity resisted the transmission to themselves of elegance, beauty and truth.

And yet, the objection of the Jew to this Greek world, to its science, its art, its philosophy, and its amenities was not the blind, unreasoning hatred of an uncultured group for intelligence. It sprang from an intuitive but none the less profound and accurate judgment on the part of the Jews concerning Hellenism. There were in Greek life certain deep and fundamental voids, certain basic lacks, which the ancient Jew perceived. And there was in the Jewish tradition a body of religious and moral values for which the Maccabees fought justifiably. Almost by instinct, the Jew recognized that his culture possessed attitudes and ideals of which the Greeks were unaware but which were eternally necessary for man's blessedness and his salvation.

In the first place, the Greek world had no living religions. The old pagan idolatry was dead. With the passing of the old Olympian gods philosophers took refuge in metaphysical abstractions. The masses, left without a satisfying faith, turned to a cynical scepticism, shot through with the blindest superstition. Men believed in nothing and yet exhibited astonishing credulity in accepting any belief no matter how incredible. Organized religions have been accused of fostering superstition, and in instances, unfortunately numerous, the charge is justified. But it is equally true that when disciplined faith disintegrate, men, far from being freed from faith and superstition

alike, tend to take recourse to religious vagaries. The Hellenistic world is a classic case in point. The pagan, as Pliny testified, worshiped blind chance as the dominant power behind the world. But in a universe in which caprice rules, any ritual act, any charm or formula may possibly have efficacy. Whence it came to pass that magicians, astrologers and writers of amulets grew in number as organized religion decayed. The ancient Greek, in addition, wanted, as men always have, some faith to give meaning to his life. Unable to find it in his own world, he turned religious faddist, moving restlessly with tides of religious fashion from one cult to another. Now it was the Magna Mater, now it was Mithra, now Isis, now Serapis, now some fantastic meteoric stone worshiped as a god in some isolated Oriental hamlet. How desperately this world needed a religion can be seen from the eagerness with which it ultimately embraced Christianity.

The Jew considered this pagan world which had no faith and no assurance as to the universe, which maintained a system of state-endowed temples housing gods in whom no one really believed, which taught religions from which all vitality had fled. He viewed this society with its cults and fads, its blind superstitions and its religious stupidities. He concluded naturally that he possessed one thing which the pagans did not have—a reasonable and intelligible faith concerning the universe, a faith which told him that the universe was not a matter of blind chance, but the manifestation of a cosmic mind, that his life was not a meaningless accident, but an integral and infinitely significant part of a universal drama. He rejected the Greek world because it offered no adequate religion such as he found in his own tradition.

Of equal weight in impelling the Jew's rejection of Hellenism was his awareness of a profound difference in morals between the two worlds. One of the ancient rabbis, contrasting Judaism and

Hellenism, remarked, "Three distinctive characteristics are to be found among Jews. They are merciful, they are chaste, and they are charitable." In this epigram are to be detected moral distinctions between Greek and Jewish society which the ancient Jew perceived.

The Jew almost alone in the ancient world had a sense of the dignity of the life of every human being. His tradition taught him that man was created through the infusion of the dust by the spirit of God, that each human being therefore was a divinity in miniature, and consequently of infinite moral significance. For that reason he was taught to detest all forms of human exploitation, of the violent imposition by one man of his will upon others. In his schools of law, these ideals were given practical application through a reluctance to inflict capital punishment, and through the attempt to mitigate human slavery by so protecting the rights of the bondsman as to make the possession of a slave economically unprofitable. In contrast, the Greek world was entirely without a sense of reverence for the sanctity of life. The Hellenistic social structure was built upon a brutal slavery. From Plato and Aristotle to the last days of Roman paganism, only rarely were even the best spirits among the Greeks moved to protest against this extreme exploitation of men and women. To be sure, Hellenistic literature does contain discussion on the morality of human bondage. But these discussions, while they reveal an inner moral disquietude, tend to end either with a rationalization of the *status quo* or with the advice to the slave to find his freedom in inner self-emancipation. In any event, the slave economy of the Graeco-Roman world was very little disturbed by moral protest. Observing the amphitheater where human beings were done to death for the amusement of blood-thirsty mobs, the Jew concluded, as Walter Pater did centuries later, that "what was needed

was the heart that would make it impossible to witness all this; and the future would be with the forces that could beget a heart like that." He knew that the Greeks abused their slaves. He perceived that Greek society was founded upon violence, that in it the world belonged to the strong. He, who had learned to reverence man as an incarnation of God, rejected the Greek world because, in addition to having no adequate faith, it had also no respect for life, no recognition of the inviolability of the human soul.

Almost alone, too, the Jew had standards of chastity. Jewish society had developed a tradition of sexual continence that avoided sensual bestiality without being ascetic. The Greek world, on the other hand, by and large, vacillated between complete and abandoned self-indulgence and extreme, insane flight from the flesh. It exhibited, on the one side, the sensual excesses of the Gardens of Daphne, and, on the other, the rigid asceticism of the later neo-Platonists. It is significant that no Jew ever found it necessary to boast of one of his great rabbis, as Plato, in the *Symposium* boasts of Socrates, that he was not a homosexualist. This distinction in moral standards was reflected in a difference in the tone of family life and in the position of women. The normal Jewish world revered the marital state, and insisted on its spiritual significance and indispensability—in marked contrast to the Hellenistic family in which the wife served to breed children and from which the cultured Greek fled to find his social outlets in the companionship of cultivated courtesans, known as *Hetaerae*. In all that brilliant world with its science and its arts, the Jew then possessed an attitude toward sexual relationships which in its wholesomeness was distinctly superior to that of the society which surrounded him.

And, last of all, the Jew was unique in his recognition of the virtue of charity. From Plato through the Stoics, there is rarely to be discerned in Greek thought any vestige of compassion for the human underdog, for those who fail

in life. Plato has no scruples of kindness in consigning the masses of men to bondage in his ideal state. Aristotle insists that some human beings are naturally slaves. The Stoics generally despise the great masses of men as *typhloi* or blind fools. Only the Jew had a doctrine of charity and of sympathy for the oppressed. Only he had the feeling that man attains his truest humanity in the giving of himself to those who falter in the struggle for existence. In all the Greek world there was rarely heard a sentiment akin to that of the sages of Israel, "Seest thou a righteous man persecuting a righteous man, know thou that God is with the persecuted; a wicked man persecuting a wicked man, know thou that God is with the persecuted; a wicked man persecuting a righteous man, know thou that God is with the persecuted; and even when the righteous persecutes the wicked, by the very fact

of his persecution, God is with the persecuted."

It was because of this inherent difference in tone that the Jew rejected Hellenism. The Greek world had wealth, science, art, and literature. They were not enough. It had no adequate faith and it had too little heart. It was inevitable that this world would fall into decay; that it would collapse into barbarism, that it would be conquered eventually by a religion born of Judaism, which supplied a rationale that made life significant and which conveyed standards of mercy, chastity, and compassion. In the very moment of its flowering, Hellenism was doomed, because the intellect and the sense of the aesthetic are not sufficient for man. As Santayana put it,

"Oh, world, thou chooseth not the better part!

It is not wisdom to be only wise."

ARAB REFUGEE REPATRIATION PLAN DISCUSSED IN ISRAEL

The proposal made recently in New York for the establishment of a new United Nations agency for repatriation and resettlement of Arab refugees is "liable to do more harm than good," an editorial in the *Jerusalem Post* declares. The idea, calling for the launching of a 10-year Arab refugee plan costing \$400,000,000, originates with the Institute for Mediterranean Affairs in New York, and was endorsed by some well-known American scholars and liberals.

The proposal, according to the newspapers here, seems plausible at first sight" but it has "not actually been thought out very realistically."

The editorial, entitled "Wrong Tack," points out that a central idea in the plan calls for a plebiscite among the refugees, giving them a choice between going into Israel or into Jordan—controlled Palestine. Holding that the plebiscite idea is not new—since it had already been proposed at the United Nations the *Post* states "it is no accident that nothing has come of it." The editorial asks whether

the authors of the plan think that Arab leaders would allow refugees to make an honest choice or to sign a pledge that they will not act as a fifth column against Israel.

"Almost" all of the refugees, states the editorial, "would be forced to vote for return to Israel, even against their own interests. The burden on Israel, as regards both security and economics, would be intolerable—precisely what the Arab leaders seek."

"What is most disturbing about the plan," the editorial concludes, is that it mistakenly puts the refugee problem at the center of the Middle Eastern crisis, the cart before the horse, while it is actually peripheral, despite its distressing dimensions. The central issue is the dangerous instability wilfully produced by Nasserite subversion and expansionism, and only when this destructive force is checked will the refugee problem be found to be moving in the direction of self-solution."

The author of this article is the editor of the Jewish Publication Society of America and an old friend of the Review and the Brooklyn Jewish Center. It is a part of a comprehensive study of the origins and background of the Hanukkah festival included in the anthology entitled "Hanukkah," published by the Jewish Publication Society.

HOLIDAYS, too, may be the playthings of fate; of this Hanukkah is an example. In a very real sense, as we have seen, it contains features which make it comparable to both Passover and Purim. Like the former it marks a time when Jewish life was preserved from the danger of being absorbed by a different culture; like the latter it celebrates a deliverance from the hands of one who plotted the annihilation of the Jewish group. Yet no *seder* takes place on Hanukkah, nor is the synagogue service materially prolonged. The story of Mordecai donning sackcloth has been included in the Bible, whereas Judah's girding of the sword has not. Small candles are lit, and small gifts distributed. Work is permitted as usual, and not even a special dish, or a special kind of cake, marks the days as different from any others. Is this discrimination intentional? Has the long memory of the Jewish people failed in this solitary instance? The truth of the matter is that the history of Hanukkah as a holiday reflects the history of the Jewish group.

It is interesting to note that even Jewish tradition connects the origin of Hanukkah with something that happened before the Maccabean dedication of the Temple. One of the main sources for our knowledge of the Maccabean age, the Second Book of Maccabees, happily preserved in the so-called Apocrypha, tells, in its first chapter, why the twenty-fifth of Kislev was chosen for the dedication. The story goes that when the exiles returned from Babylon and rebuilt the Temple, the fires on the altar were kindled in a most miraculous way, by means of a liquid fire which had been hidden away at the destruction of the first Temple. In commemoration of this miracle—so the story seems to imply, though the author of II Maccabees does not say so specifically—fires used to be

HANUKKAH AND ITS HISTORY

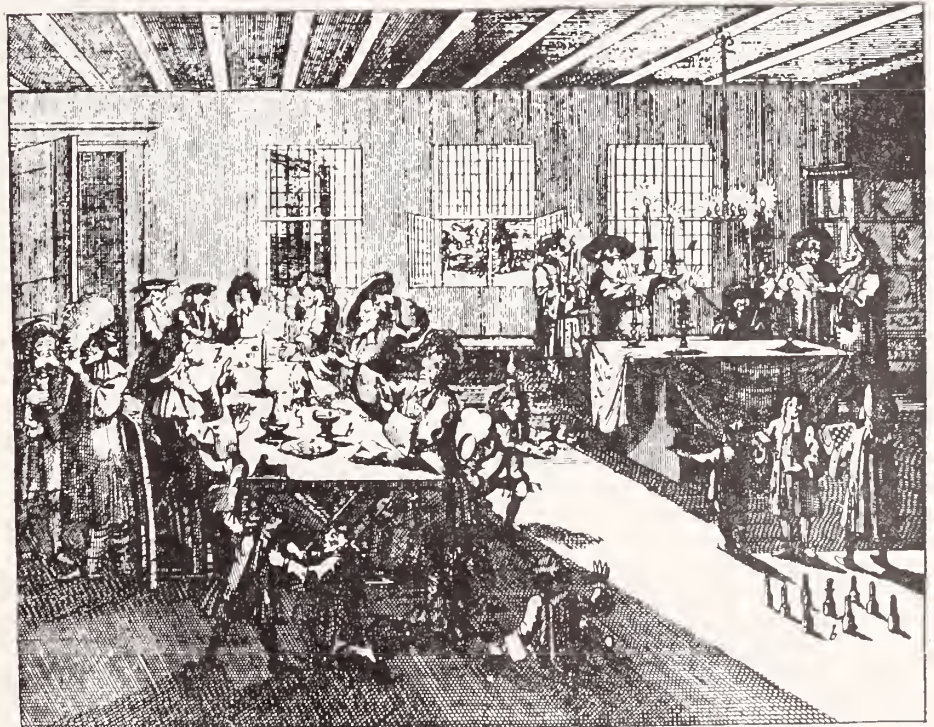
By SOLOMON GRAYZEL

kindled by the Jews. Now, the day upon which this miracle was supposed to have taken place was the twenty-fifth of Kislev, and it was, therefore, a sort of strengthening of an ancient holiday when the Maccabees chose that same day to rededicate the Temple which they restored.

How much of this story can really be believed? The theorizers mentioned above might say that all this talk of an ancient miracle of fire, and of a celebration instituted in its honor, tends to strengthen their hypothesis. But it really is not necessary to read such meanings into the Second Book of Maccabees. The explanation is much simpler. The author of this book was trying to persuade the Jews of Egypt to observe the holiday of Hanukkah. That, as a matter of fact, is why he wrote the book. For a variety of reasons the Egyptian Jews had no interest in Hanukkah. Their ancestors had not been threatened by Antiochus. What is more, the head of Judaism in the land of Egypt was a descendant of that Onias who was High Priest when all the trouble started. Consequently, he

must have regarded himself as the rightful claimant to the office in Jerusalem which the Hasmoneans occupied after the victory against the Syrians was won. It was not to be expected, therefore, that Egyptian Jews should find any interest in a holiday established by, and in memory of the Maccabees. Naturally the author of a book which urged Hanukkah upon the Jews of Egypt was likely to look for other, non-Maccabean arguments to prove the sacredness of the day. Right close at hand he found an old tradition. Was it based on fact, or was it purely fancy? He did not know; but it was useful, and he seized upon it to drive home his point.

As a matter of fact, the same book offers another, much more plausible reason for the original celebration of those days. It calls Hanukkah a "Second Sukkot," and offers the explanation that when Judah's pious followers had finally cleansed the Temple, they bethought themselves of the fact that in the stress of the last campaign they had been



An Old Holiday Celebration.

prevented from observing Sukkot. This omission they then proceeded to rectify. "Therefore they bare branches and fair boughs, and palms also, and sang psalms unto Him that had given them good success in cleansing His place." Presumably they also dwelt in booths. That, too, may be why Hanukkah is celebrated eight days, for it equals the number of the days of Sukkot. As to the lights, they may have been no more than mere concomitants of the celebration. After all, it is quite a natural thing for people to kindle lights in connection with a holiday. We do so to this day.

To be sure, there is another theory. When the Syrians were masters of the City, it was common practice for them and the disloyal Jews to have small private altars right outside the home upon which a family sacrifice would be offered every so often in honor of a pagan god. The Hasidim destroyed these altars, and as a sort of counter-balance they instituted a ritual of lighting candles in honor of Israel's God. These were to be placed at the entrance to a house, where the pagan altars had stood, or at least so as to be visible from the street.

The First Book of Maccabees, as well as the Second, states that after the first Hanukkah was over the Jews of that day decided to establish the holiday as an annual event in the Jewish calendar. It has been generally assumed that the First Book of Maccabees was written some time between the years 135 and 105 before the Common Era. If that is so, we may go a step farther and assume that down to about the year 125, to speak in round numbers, the holiday was still observed. But there is strong reason to believe that it soon fell into disuse. For how else is one to explain the curious facts that in the literature of the subsequent age Hanukkah is very rarely mentioned, and that such sages as Shammai and Hillel, who lived around the year 25 before the Common Era, seem to have no tradition as to whether a Jew is supposed to start with one light and add one on each succeeding night, or with eight lights and subtract one? Had the holiday been well known among the people, so elementary a question would have been settled long before.

The conclusion seems to be inevitable

that for a period of one hundred years Hanukkah was practically non-existent. It may be that the Jews of Palestine continued to kindle a light on the twenty-fifth of Kislev. If they did so, it was because of an ancient tradition about a miracle when the Temple was rebuilt long before the Maccabees. But of the last named, their victories, their martyrs, and their holidays, the memories were vague indeed.

What might account for this oblivion of a holiday so promisingly launched? The answer generally given is based upon the political and religious differences developed among the Jews after the Judaeian State had become independent. The complete autonomy for which Judah the Maccabee had fought and died, was finally achieved by his brother Jonathan. He was master of Judea, and was freely acclaimed as High Priest by the Party of Hasidim. A few years later, Jonathan, too, lost his life in defense of his country. Thereupon a solemn convocation of the Jews met in a great Assembly, and elected Simon, the last remaining brother of Judah, hereditary ruler and High Priest. For seven years Simon ruled. The nation was loyal to him, and he was loyal to the traditions for which he had fought in former days. Simon's son was readily accepted as his successor, for the days of comradeship and glory were still fresh in the people's minds, and they loved the Hasmonean for his family as well as for himself. Each anniversary of Hanukkah must have been reunion time for the old soldiers. Proudly they recounted their experiences, and pledged renewed loyalty to the cause for which they had fought. But the generation of original Hasidim was passing away. New men and new problems brought the era of good will to an end.

If in their piety and naïveté the Hasidim had ever dreamed that with the expulsion of the Syrians and their obnoxious ways an age of peace and brotherhood would reign within Judaea, they must have become disillusioned very quickly. The progressive disintegration of the Syrian Empire was making Judaeian independence ever more secure. Economic prosperity was also increasing. What is more, those ancient enemies, the hellenistic cities, rivals in culture and in trade, were

now lying defenseless. They invited conquest by the ambitious Hasmonean kings. But the increase of wealth and political dominion brought back those very conditions which had been at the basis of the rebellion against the Syrians. The common people became dissatisfied again. They had no interest in wars of conquest, and they resented the un-Jewish manners of their Hasmonean king and his Court. A breach was inevitable.

It began during the reign of Simon's immediate successor, his son John Hyrcan, though it was probably not so sudden a breach as Jewish tradition would have us believe. With the parties that thus developed this discussion is not concerned. It is sufficient to note that from such a situation Hanukkah as a holiday was bound to suffer. Even under ordinary circumstances the fervor of the observance of those days would die down with the death of the original generation. Had the Hasmoneans continued to be popular, it is not unlikely that the holiday would have been encouraged among the people as a tribute to the dynasty. But quite the contrary was the case. The common people no longer saw any reason for thanking God for the Hasmonean tyrants. They certainly did not feel the need for celebrating a second Sukkot. As a result, the religious teachers of the day, bitterly opposed to the ruling house, permitted the memory of Hanukkah to dim.

The surprising thing, therefore, is not that Hanukkah was well-nigh forgotten, but that one hundred years later it was once more revived. The reason for this restoration must again be sought in the changed conditions among the Jewish people. By internal dissension and civil wars Judaea again lost its independence. This time it was the Roman Eagle, greedy for power, that sank its talons into the Jewish State and never again let go. Rome deprived Judaea of practically all it had conquered, and gave independence to the pagan cities. By the grace of Rome the weakest of the Hasmonean descendants was ruling as a sort of tribal prince. But his every movement was guarded by the family of the Idumaeian convert to Judaism, Antipater, who was completely subservient to the Roman

power. There were still a few Hasmonaans alive, and they tried again and again to regain their throne and the people's independence. As in the days of the Maccabees, groups of Jewish Patriots began to roam the country. The Romans and their hirelings, Antipater and his sons, called them bandits. But those "bandits" were very popular with the common people who looked upon them rather as rebels against Rome. If only among the remaining Hasmonaans another Maccabee would arise to bring the great deliverance!

That was the period, it would seem, when the Second Book of Maccabees was written. The Judaeans had begun to recall the Maccabean era; it was desirable to get the Jews of the Diaspora to join in Judaeans hopes for throwing off the Roman yoke. But to undertake such propaganda openly might have been dangerous. Hence the purely religious connotation of the holiday was emphasized. It was represented as the day of miracles not only during the liberation from Syria, but also when the Second Temple was rebuilt.

The movement to regain Jewish independence failed. One by one the last remnants of the Hasmonaean House fell under the hand of Herod. But the hope did not die out that God would send a leader as He had sent Mattathias and his sons. Thus, cautiously, the idea of Hanukkah was revived, and soon thereafter Hillel and Shammai were compelled to take cognizance of the popular custom, and regulate it by law. Perhaps they too would have preferred to make a really important festival of it. But by that time Herod was ruling with a heavy hand, and any such revival of a holiday of independence would surely have been construed by him for what it really would have been, an expression of hope for the downfall of Rome. Nor could the teachers of the day fall back upon the excuse that Hanukkah had been ordained by God, for the Maccabean story had been written too late to be considered as among the Jewish sacred books. Therefore, while they spoke much about Purim, all that they could do with regard to Hanukkah was to validate the current custom—the kindling of the lights.

Years passed and legends began to form

around the Maccabean story. Josephus, who wrote around the year 100 of the Common Era, was the last to tell the story in fair historic form. But his books were not for the Jews, nor were they long read by them. The two Books of the Maccabees, not being included in the sacred collection of Jewish literature, also dropped out of sight among the Jews. All that was left was a vague memory, and a Feast of Lights. It was a situation that called for embellishments of the story, and such soon developed. Hence the story of the miracle of the cruse of oil which should have lasted for one day, but burned for eight, and all the other legends contained in the Scroll of Antiochus, a booklet composed centuries later, but containing the accumulated legends till that time. Hence also the story, which has even crept into the prayers, that Judah's father, the aged Mattathias, had been a High Priest. In

holiday. But soon Hanukkah assumed a significance greater than the celebration of a military victory, greater even than the hope of regaining independence. The Temple, standing for religious life, the Altar, standing for self-sacrifice, the Menorah, standing for Law and study, were considered more important, and the Maccabees were remembered because they saved and rededicated these objects. Hanukkah, then, came to represent the survival of Jewish culture, and the continuance of Jewish life, a symbol of the unswerving obedience of the Jew to God and to the Torah.

As a religious holiday, Hanukkah was sometimes the cause of trouble for the Jews. In talmudic days in Babylonia, the Jews lived among a people to whom fire was sacred. There were periods of persecution when the Jews suffered for their use of lights to celebrate Hanukkah, and



Evolution of the Yule tree, from an old Berlin Hebrew Publication "Ha-Hituli."

some way, moreover, Hanukkah became connected with the Jewish woman's devotion to her people. No doubt the story of Hannah contributed to this; though one need not limit one's self to this one instance. The Jews always recognized to what extent their survival has been due to the loyalty of the Jewish women.

In general, legends, too, are historical events. They are not the history of the events which they take as their basis, but they are the historical material for an understanding of the mind, the hopes, the attitude to life, of the people who create them, and of those who believe them. The more the possibility of a physical restoration receded into the background, the more the purely religious interpretation of the holiday came to the fore. It was then that the old name, Feast of Lights, was replaced by the name Hanukkah—Feast of Dedication. The former was the only name by which Josephus and his contemporary, the author of the Gospel of St. John, knew the

the Rabbis of the day had to legislate exactly where the Hanukkah lights might or might not be placed, and under what circumstances they might even be extinguished. On the whole, however, it has been a holiday of merriment and light-heartedness. New customs began to develop in its celebration; songs were written in honor of the day, and the Hanukkah Lamp gradually became a characteristic symbol in the Jewish home. Hanukkah became a season of joy and thanksgiving.

Again, in our own day, the meaning of Hanukkah is undergoing a change. Influences, both Jewish and environmental, have been helping to strengthen the ceremonies connected with it, and to make its message more eloquent. Others will discuss those phases of the holiday. But whatever the transformations it is still destined to undergo, Hanukkah will continue to serve, as it has served for two thousand years, to keep alive the eternal hope that God will not forsake His people and that over might right must triumph.

Towards An Halachic Definition Of Conservative Judaism

By DR. BENJAMIN KREITMAN

AT THE end of March, 1948, at a conference on "The Halachah and the Challenge of Modern Life," plans were set in motion to reorganize the Law Committee of the Rabbinical Assembly, the Halachic authority of the Conservative movement. On November 17, 1948, the reorganized Law Committee came into being with twenty-three members representing the full diversity of opinion with regard to Jewish Law in the ranks of the Assembly. The reorganized committee was later officially named "The Committee on Jewish Law and Standards," thereby indicating the larger scope of its functions.

After a number of deliberations, the first chairman of the reorganized committee, Rabbi Morris Adler, was able to indicate the following principles as the motivation of the views and thoughts of the majority of the members of the committee:

§ Jewish Law and observance are requisites for a fuller and deeper Jewish living and for achieving nobler human sensibilities.

§ Change is a significant and characteristic property of Jewish Law. The Halachah was born out of a meeting of a people with life.

§ Such a conception of Halachah, introduces possibilities of amendment beyond the strict and formal procedure traditionally followed in effecting change.

§ To the extent that it is possible to do so, without compromising the larger goals, the integrity and organic coherence of the Halachah shall be respected.

§ Change in Jewish Law will in itself not bring about a renewal of Jewish life. Concurrently, effective action must be taken to make our people sensitive to Jewish values, so that the changes proposed will afford opportunities for better Jewish living.

The 58th annual convention of the Rabbinical Assembly held last spring took note of the 10th anniversary of the reorganization of the Law Committee, with special sessions devoted to discussions of the achievements of this Committee and the philosophy underlying its activities. At one of these sessions Dr. Benjamin Kreitman read a paper entitled "The Factual Evaluation of the Work of the Committee in Jewish Law and Stand-

ards on the Tenth Anniversary of its Reorganization." The main body of the paper consisted of a comprehensive survey and analysis of the Responsa and Halachic plans in relation to these three main areas—the Synagogue, Sabbath observance and the Jewish Laws of Mar-

It can be seen from this examination of the work of the reconstituted Law Committee during its first ten years that it was motivated at all times, whether it be on the side of severity or leniency, by a profound concern for the realities of present-day Jewish life. It is this concern for the realities of life that distinguishes the Conservative movement in the realm of the Halachah from the contemporary orthodox interpretation of Jewish Law. Rabbi Joseph Baer Soloveichik, a luminary of Orthodox scholarship and a leading interpreter of its point of view, has described its philosophy in a now famous essay entitled, "Ish ha-Halacha—Halachic Man."

"The outlook of Halachic man is like that of the mathematician. He is not at all concerned with the conflict between reality and the ideal, nor is he agitated by the strife that exists between the Halachah and practise, between the law and life. He walks along his own path without rebelling against his fate and his lot."

When reality proves brutal and refuses to yield to the dictates of Halachic man: "He is not disturbed over the impossibility of the realization of the norm in the world of actuality."

It is Halachic man's faith, as seen by Rabbi Soloveichik, that eventually, in a distant future, reality will correspond to this legal-mathematical system. Meanwhile, resisted by life and experience, he retreats to the four ells of Halachah and there contemplates its harmonies and symmetries.

The Law Committee, as the Halachic voice of the Conservative movement, has rejected this view as being both un-historical and untenable in contemporary Jewish life. Indeed such a point of view,

riage and Divorce. The *Review* publishes below the concluding statement of this paper, which is, in a summary form, an Halachic definition of the Conservative movement in Judaism.

if adhered to, may cause irreparable harm to our system of laws and observances. Our late and revered teacher, Prof. Louis Ginzberg, had taught us that "the Talmud made it possible for Judaism to adapt itself to every time and place, to every state of society, and to every stage of civilization." To view Halachah as an abstract, autonomous, mathematical system is to misread its history and development. For our Law Committee, if I interpret its mind correctly, the Halachah is not an unfolding of original premises without any regard for reality, but it is the result of the meeting, in Martin Buber's profound definition of the word, of the Divine imperative and norm with life. In its responsa and Halachic plans, the Law Committee has gone far in making clear the distinctive character of the Conservative movement in relation to Jewish Law.

The objective of relating Halachah to life that this new Law Committee had set for itself has raised a number of questions pertaining to the methods pursued in order to attain this end. Will the procedure followed by some of the respondents make for the preservation of the integrity of the law? Will it engender a sense of reverence for the Halachic processes? In many of the responsa one finds the application of ingenious reasoning and logical deduction to the extent that the original premises are stretched beyond recognition. Logic pressed to the extreme makes work non-work, fire non-fire and the bride at marriage the agent for her divorce. Legal fiction and ingenious reasoning may at times be used to bridge the gap between law and life but it must be guarded from going to extremes. The Jewish doctors of the law, according to Sir

Henry Maine, were the most adept of the ancients in fashioning legal fictions in order to escape the rigidities of the law. Nevertheless, they were well aware that this type of deductive reasoning, if pressed too hard, will end in a *reductio ad absurdum*. They noted that too much ingenuity can bring about a distortion of thought where "an elephant can be led through the eye of a needle," and that unredeemed subtlety could "purify a reptile with a hundred and fifty reasons." Particularly today in the American community where Jewish law is identified altogether with religious expression there is a great danger in heaping legal fiction upon legal fiction. It would undermine the basis of religious observance by reducing the Halachah to an esoteric formalism where the perfunctory gesture exhausts the meaning of the act. It is noteworthy that many of the respondents on the side of severity were wary of legal reasoning and appealed to historical circumstances, psychological conditioning and social trends. It seems to me that Rabbi Aronson's proposal for the solution of the Agunah problem, without making any attempt to pass on its merits, is an example of Halachic thinking that does not rest on hair-splitting subtleties but links the transference of initiative to the court in emergency cases with the general trend in Jewish law of transferring authority and initiative to the courts.

Cognizant of its goals and aims, the Committee needs to fashion such methods whereby the integrity of the Halachah will be maintained and its processes still engage our conviction.

In addition to the formulation of fitting methods of Halachic reasoning, the Committee needs to turn its attention to the many theological problems that touch on Jewish law and observance. If the responsa are to be of permanent value, they must be based on clear theological and philosophical reasoning. It was most fortunate that during the writing of the Sabbath responsa Rabbi Gordis was moved to prepare a study of *Torah Min Hashamayim*. We need more of this type of theological study in order to bring about a better understanding of the authority and sanction of the Halachah for the Conservative Jew. I would, therefore, recommend the joint

meeting of the Law Committee and the Committee on the Ideology of Conservative Judaism for the purpose of clarifying our various approaches to the philosophy of Jewish law.

In the words of Dr. Finkelstein, we are committed to an interpretation of Judaism which "recognizes the discipline of Law as essential to human behavior and which sees in proper conduct one of the most effective methods for a man to approach God." This commitment is challenged today by antinomian attitudes within the Jewish community and by the shocking indifference of the Jewish

"IF THERE were no Israel in the Middle East, the Arabs would have to establish it," a foreign diplomat remarked recently, when Cairo renewed its propaganda campaign about "Israel's aggressive intentions in Jordan."

What the diplomat meant was that attacking Israel, blaming her for all the ills and misfortunes besetting the Arab world has become a most convenient routine for all Arab rulers who have trouble at home or want to cover up their own preparations for new mischief in the Middle East.

As the British troops began evacuating Jordan, Nasser was faced with the double-edged problem of what his next move should be. His propaganda machine has been waging a furious campaign against King Hussein, repeating incessantly that only the presence of the British troops keeps him in power. Now that the British are out things should begin to happen in Jordan. But Israel has made one thing eloquently clear: she would not tolerate the entry of foreign troops into areas west of the Jordan River—into territories which,—in the form of a large double pocket—come perilously close to Israel's coastal strip and leave only a narrow corridor connecting Jerusalem with the rest of Israel.

Nasser reacted to this dilemma with a concentrated propaganda campaign charging that Israel—on behalf of the "Western imperialists"—was planning to attack and occupy parts of Jordan.

Ben Gurion told a London *Times* cor-

respondent that the maintenance of the present status quo in Jordan would be preferable, but, if the status quo is violated, Israel would like to see the entire western part of Jordan demilitarized, with additional international guarantees to Israel's security.

We are confident now, mindful of these ten years of fruitful activity, that the Committee on Jewish Law and Standards will help us, the members of the Rabbinical Assembly, to be the *Bonei Ha-Halachah*—the builders of the Halachah.

NEW NASSER TACTIC

By ELIAHU SALPETER

At that stage, Moscow joined Cairo in attacking "Israel's imminent aggression" in Jordan. First three Moscow papers—"Trud," "Pravda" and "Sovietski Flot"—published the anti-Israel charges, to be repeated and elaborated shortly afterward by Radio Moscow, mainly in its Arabic language broadcasts.

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NEGEV'S MINERAL RESOURCES

IN ITS report, the Israeli Technological Advisory Board briefly reviewed the Negev's mineral deposits:

"To the existing phosphate ores at Oron must be added extensive deposits at Ein Yahav, Hor Ha'Har and Hameishar. The potash resources of the Dead Sea are virtually inexhaustible. A considerable deposit of high grade clay (known as flint clay) of particular value to the ceramic industry and makers of heat resisting materials, is being mined and exploited in the Southern Negev, and a fine grade silica sand suitable for making high quality glass is being obtained from the Makhtesh Hagadol.

"This is but the bare bones of the story, for the resources outlined above contain, in addition, essential elements for the development of a diversified chemical industry."

NEWS OF THE CENTER

The Hanukkah Festival

HANUKKAH is one of the two minor festivals the observance of which is not enjoined in the Pentateuch. It was instituted by the Sages for the purpose of strengthening the Jewish historic consciousness.

Hanukkah commemorates the successful struggle for religious liberty carried on by a small band of Israelites, led by the brave Maccabees, against the vast army of their Syrian oppressors under the leadership of Antiochus, which culminated in the recapture of Jerusalem and the rededication of the Holy Temple (165 BCE).

The celebration of Hanukkah begins on the twenty-fifth day of Kislev (December 7, 1958) the day on which the Temple was consecrated anew to the service of God, and lasts for eight days because the ceremony of rededication and festivities continued for that length of time.

Light the first candle Saturday evening, December 6.

One of the household kindles the lights with the Shamas light—one on the first evening, two on the second, etc., until on the eighth night of Hanukkah eight candles are lit. As the lights are lit, the following blessings are sung:

1. *Boruch atob A-do-noy E-lo-be-nu Me-lech bo-o-lom, Asher kid-d'shonu b'mitsvo-sov v'tsi-vonu L'had-lik ner shel Hanukkah.*

Blessed art Thou, O Lord our God, Ruler of the Universe, who has sanctified us by Thy commandments and commanded us to kindle the light of Hanukkah.

2. *Boruch Atob A-do-noy E-lo-be-nu Me-lech bo-o-lom She-o-sob nissim la-avo-se-nu bay-yomim bo-haim baz-z'man ha-zeh.*

Blessed art Thou, O Lord our God, Ruler of the Universe, who wroughtest

miracles for our fathers in days of old, and at this season.

3. The following is said only on the first evening:

Bo-ruch atob A-do-noy, E-lo-be-nu Me-lech bo-o-lom She-bech'yo-nu, v'k-y'mo-nu v'big-gi-o-nu la-z'man haz-zeh.

Blessed art Thou, O Lord our God, Ruler of the Universe, who has kept us in life and has preserved us, and enabled us to reach this season.

Rock of Ages

Rock of Ages, let our song
Praise Thy saving power;
Thou, amidst the raging foes,
Wast our shel't'ring tower.

Furious, they assailed us,
But Thine arm availed us,
And Thy word
Broke their sword

When our own strength failed us.
Children of the martyr-race,
Whether free or fettered,
Wake the echoes of the songs
Where ye may be scattered.

Yours the message cheering
That the time is nearing
Which will see
All men free,
Tyrants disappearing.

Young Folks League to Conduct Late Services

The Late Services, this Friday, December 5th will be conducted by the Young Folks League. The theme will be "What is the Meaning of Judaism for the Modern Jew"—a Hanukkah symposium. Participants in the service will be Charles Gartenberg, Lucille Kaplan, Leonard Rosen. Mr. Harold Kalb will chant the services.

Members and friends are cordially invited to attend.

SABBATH WORSHIP

FRIDAY, DECEMBER 12

Kindling of Candles — 4:09 P.M.

Services — 4:15 P.M.

Late Friday Night Services Begin at 8:30

RABBI BENJAMIN KREITMAN

will speak on

"JUDAISM'S GREATEST ENEMY TODAY"
(A Hanukkah Message)

The Oneg Shabbat will be sponsored by the Hebrew School P.T.A.

CANTOR SAULER will chant the services

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SABBATH SERVICES

SATURDAY, DECEMBER 13

Morning Services at 8:30

Sidrah: "Mikez"—Genesis: 41.1-44.17
Numbers 7.48-53

Prophets: Zechariah 2.14-4.7

RABBI LEVINTHAL

will preach

The Bar Mitzvah of Marc Charles, son of Mr. and Mrs. Theodore D. Ostrow, will be celebrated.

Minha Services — 4:15 P.M.

Rabbi Jacob S. Doner will conduct the class in Talmud one hour before Minha services.

DAILY SERVICES

Mornings

Monday through Friday—7:00 and 8:00

Sunday Mornings

8:00 and 8:50

The first minyan service on Rosh Chodesh begins at 6:45 A.M.

MINHA SERVICES

Week of December 14 — 4:15 P.M.

The Mishna Class will be conducted by Rabbi Kreitman at 10:00 A.M.

The Breakfast will be sponsored by Mr. Howard Seline in commemoration of his friend Sam Lifshutz's Yahrzeit.

THE YOUNG FOLKS LEAGUE

THE brunch in honor of Sam Kestin, former president of the Young Folks League, and now an honorary president, was held on November 16 in the Center Dining Room. Many of our members and friends attended this delightful event which Sam so well deserved. We are planning additional affairs of this type, and hope that more of the members would take advantage of the opportunity to meet one another and spend a pleasant social hour. On December 5, the Young Folks League will conduct the late Friday Night services. Our own members will deliver an interesting symposium and will act as hosts for the social which will follow. All members are invited to this "Oneg Shabbat," which begins at 8:45 P.M. in the Main Synagogue. Incidentally, this is a wonderful opportunity to introduce your friends to the Center since the Oneg Shabbat is also open to non-members. Anyone interested in joining the Oneg Shabbat Committee to act as host or hostess at future functions, please see Stanley Herman at the Center.

CALENDAR

December 10 (Wed.)

We will have the pleasure of listening to a group of our own members partici-

pate in an Eternal Light program. This program will be directed by Arthur Vidders.

December 12, 13, 14 (Weekend)

This is our first annual Y.F.L. weekend at the Concord. Don't forget to return your reservation blanks immediately, since there are only a few more rooms left for us. See Harold Kalb if you have any questions.

December 17 (Wed.)

Our annual meeting on behalf of the Federation of Jewish Philanthropies will be held this evening. This has been a very successful drive, and we at Y.F.L. are going to do our share in raising money for Federation. An interesting program has been arranged and refreshments, as usual, will be served.

December 24 (Wed.)

Since many of our members will be away on a winter vacation at this time, the meeting will be strictly informal. There will be dancing, of course, and refreshments will be served.

There will be no meeting on December 31.

ELLIOTT LEWIS, *President.*

THE MEN'S CLUB

THE Men's Club gives the male members of the Center an opportunity to meet with each other at monthly get-togethers, enjoy a spirited discussion amongst themselves, listen to a distinguished speaker, partake of refreshments and engage in activities of beneficial interest.

During the year, a leisurely weekend was held at a hotel in Atlantic City, and a very good time was had by all. Again we are planning a Spring holiday at a resort and you will hear more about it soon.

During the State Election Campaign, the Club arranged a political forum, at which Attorney General Lefkowitz, State Comptroller Arthur Levitt, and Ernest Goodel, representing respectively the Republican, Democratic and Liberal

parties, appeared and presented their views. This was indeed a stimulating evening and was completely for informative purposes because it was conducted on a strictly non-partisan basis.

Some of the highlights we are planning for the future are: A program in conjunction with the Friday evening religious services; a quiz night, a Sunday breakfast, and a Dance.

We cordially invite all the men of the Center to participate in our activities. The more we put into the club by way of ideas and active work, the more we can get out of it.

We wish to thank the trustees of the Center, the governing board, the officers, and our religious leaders, for their support and inspiration.

THEODORE D. OSTROW, *President.*

YOUTH ACTIVITIES

IT is at about this time of the year that our youth clubs begin to flower. Only a short while ago there were groups of youngsters thrown together with nothing in common but their ages and school grades. After some intensive work and practice in group dynamics, they have emerged as unified, homogeneous and spirited club groups.

This month our clubs face their first major challenge of the season. They are expected to plan fitting observances of the Hanukkah Festival and devote time to Jewish Book Month. There is no doubt that they will succeed, since our members know it is in their best interests to do so. A number of the clubs have prepared elaborate programs for presentation to an audience of parents and other interested observers.

An arts and crafts program has been instituted for the Intermediates. Sessions are held on Saturday night after club meetings. A feature of this activity is that projects must be so planned by the instructor that every participant has a finished product to take home at the conclusion of each session.

The Seniors are experiencing a great deal of activity. An L.T.F. (Leaders Training Fellowship) group has just been organized for the more mature and serious-minded youngsters. This activity presents a more intensive and positive type of program, with Jewish content on a high level. It is hoped that from this group will come many effective leaders for our own youth clubs as well as for such groups in other Jewish centers.

Toward the end of the month a dance will be held for our members, the proceeds to be applied to subsidies for our U.S.Y. delegates, and on December 24 our delegation will leave for Buffalo to represent our Senior clubs at the National Convention of the United Synagogue Youth. For a period of four days they will join over a thousand Jewish teenagers from all over the country and from Canada in a program of workshops, seminars, study sessions, religious services and Hebrew song and dance. Also included in the schedule is a sightseeing tour by bus involving a trip to Niagara Falls and Canada.

IN OUR HEBREW SCHOOL

THE annual children's Simhat Torah celebration was held on October 6, 1958 in the auditorium. A special pageant depicting the pilgrimage to Jerusalem at the Sukkot festival was presented under the direction of Mrs. Evelyn Zusman. The children marched in the traditional Hakafot. Flags and apples were distributed by the ladies of the Parent-Teachers Association. Rabbi Lewittes presided over the celebration.

The first High School breakfast was held on Sunday, October 19. Morning services were held in the Beth Hamidrash. Mr. George Snow, teacher of the graduating class, spoke on "Eliezer ben Yehuda and the Revival of Hebrew." Breakfast was served by the Hostess Committee of the P.T.A. under the chairmanship of Mrs. Sylvia Moskowitz.

The annual induction of new pupils was held on Saturday, November 1 during the services in the Children's Congregation. A special program was

arranged in which pupils of the first grade took part. Mr. Julius Kushner greeted the parents and new pupils. Rabbi Lewittes invoked the blessing. First grade teachers, Mrs. Jean Beder, Mrs. Betty Rothberg and Mrs. Paula Weinreb were introduced to the parents.

The pupils of our school who began the study of the Humash will participate in a special celebration on Saturday, December 20 in the main synagogue. Rabbi Lewittes will welcome the students and present them to Dr. Levinthal who will bless them and express his hopes that they will show progress in the study of the Humash and Rashi.

The following pupils were selected as officers of the General Organization: President, Barry Kaufman, class 5R-6; Vice-President, Elizabeth Hirsh, class VIII and Secretary, Rachel Glass, class 5R-6. Faculty adviser for the G.O. is Mr. Samuel Scheier.

MR. & MRS. CLUB

"CHA Cha Cha, one, two . . ." The walls of the Ladies Social Room still reverberate with the sounds and cadence of the dancing feet of the members of the Mr. & Mrs. Club and their guests who attended the October 22nd meeting.

The largest opening meeting turnout in a long time was treated to a terpsichorean delight as a result of the efforts of Roy Lewis and his lovely partner. We witnessed some superb exhibition dancing followed by an instruction period in Cha Cha Cha and Merengue. It would appear that we have several accomplished dancers in our midst as four of our group "danced" away with bottles of champagne which were awarded to them as winners of the Champagne Hour. (Only those who wish to be accused of "sour grapes" will infer favoritism on the part of the judges in awarding the two mens'

prizes to our President, Al Rosenthal and our Treasurer, Bill Brief. They were really good.)

Thanks to our executive committee for planning and bringing to fruition such an enjoyable meeting. Let's do it again soon.

Gala Hanukkah Party-

Wed., Dec. 10 at 9 P.M. — Rhoda Brief, Kay Gold and Addy Wasserman, the chairladies and planning committee for the Hanukkah Party, informed the writer, in strictest confidence of course, that they have something really special arranged for the party. They're keeping the details under wraps but knowing their ingenuity and adventuresome spirit it will certainly be fun for all.

Plan to attend and bring your married friends.

SYBIL CEDAR, *Publicity.*

JUNIOR LEAGUE

THE Junior League, our college-age group, has had some very interesting programs. A master schedule has been worked out that features variety, interest and timeliness. Among the more recent

programs that met with success were a movie night and a "post mortem" of the elections by a guest speaker.

For this week Mr. Leonard Sandick, a member and past president of the Junior

League, has prepared a presentation on Jewish Book Month. Next week's meeting will, of course, be devoted to the observance of Hanukkah, with songs, dances, dreidel games and a review of the historical background of the festival.

Other events for this month are: the second lecture in the series on the "Ethics of the Fathers," a reunion party and a trip away from the building.

At the end of the month the Junior League will present its annual symposium at the Late Friday Night Services. The topic will deal with: "What is a Jew?"

Membership in the Junior League is open by application to all young people of college age.

CENTER SPORTS FEATURE

Join your fellow members

Fathers, Sons and all the family

AT THE

KNICKERBOCKER-PHILADELPHIA
BASKETBALL GAME

Sunday Afternoon,
January 11, 1959

AT

MADISON SQUARE GARDEN

Tickets available from the

PHYSICAL TRAINING COMMITTEE

Call Center Desk for reservations

Prices: \$3.00 and \$4.50

Synagogue Ushers

Members who worship with us and who may wish to serve on the Synagogue Ushers Committee are asked to see Mr. Carl A. Kahn, Chairman.

Sponsor an Oneg Shabbat

One of the highlights of our regular Friday Night Services is the Oneg Shabbat sponsored weekly by a member to commemorate a particular event or occasion. Members are invited to contact the Center office for open dates.

APPLICATIONS FOR MEMBERSHIP

The following applicants have applied for membership in the Brooklyn Jewish Center:

ABRAMSON, MAX: Married; Res.: 436 Eastern Parkway; Bus.: Marker, 641 Sixth Ave.; Proposed by Dr. S. T. Markoff.

ALTHOLTZ, DR. JACOB: Married; Res.: 582 Remsen Ave.; Bus.: Physician.

ARONOWITZ, HERBERT: Single; Res.: 304 Brooklyn Ave.; Bus.: Dep't. of Health Education & Welfare.

AXEL, IRVING: Married; Res.: 365 New York Ave.; Bus.: Dress Operator, 1385 Broadway.

BIFFER, BENJAMIN: Married; Res.: 365 New York Ave.; Bus.: Salesman, Davega Stores.

BLITSTEIN, BERNARD: Married; Res.: 1045 St. Johns Place; Bus.: Manager, Daitch Dairies; Proposed by Robert Gutchman, Max Crawford.

BRILLIANT, JOSEPH: Married; Res.: 1010 Lincoln Place; Bus.: Chemical Jobber, 50 East 42nd St.

CIRULNICK, NATHANIEL: Single; Res.: 167 Hooper St.; Bus.: Teacher; Proposed by Max Crawford, Robert Gutchman.

COHEN, SEYMOUR H.: Married; Res.: 240 Crown St.; Bus.: Accountant, 276—5th Ave.

EISENBERG, MURRY: Married; Res.: 264 East 48th St.; Manager, Super Market, 334 Tompkins Ave.; Proposed by Milton Brown.

EPSTEIN, BENJAMIN: Married; Res.: 13 Cloverfield Road S.; Bus.: Textile Jobber, 2281 Nostrand Ave.; Proposed by Leonard Epstein.

FINE, HARRY: Married; Res.: 1368 East 54th St.; Bus.: Electrical Contractor, 1885 McDonald Ave.

FINE, SAMUEL: Widower; Res.: 2260 Benson Ave.; Bus.: Bergen Enterprises, 1552 Bergen St.; Proposed by Israel Kaplan, Meyer Robbins.

FISHMAN, MILTON M.: Married; Res.: 133-06 Rockaway Beach Blvd.; Bus.: Accountant, 26 Court St.; Proposed by Nat Grundfest, Dr. Irving Horowitz.

FRUCHTMAN, CARL J.: Married; Res.: 436 Eastern Parkway; Bus.:

Retail Liquor, 57 Whitehall St.; Proposed by Julius Kushner, Herman Soloway.

GABERMAN, ELLIOT: Single; Res.: 742 Montgomery St.; Student, L.I.U.

GALLANT, SAMUEL: Married; Res.: 1642 President St.; Bus.: Principal, P.S. 193; Proposed by Abr. W. Slepian, James J. Jackman.

GOFTER, ROBERT: Single; Res.: 619 Howard Ave.; Bus.: Teacher, Boys H.S.; Proposed by Robert Gutchman, Max Crawford.

HARRIS, NATHAN: Married; Res.: 629 Ocean Parkway; Bus.: Hardware, 6 W. 18th St., N. Y.; Proposed by Milton Harris.

HOOVER, MISS SALLY: Res.: 919 Park Place.

KITTAY, ISIDORE: Single; Res.: 22 Tapscott St.; Bus.: Salesman, 110 Lafayette St.; Proposed by Max Crawford.

KOENIG, JULIUS: Married; Res.: 270 Crown St.; Bus.: Salesman, 31 W. 31st St.

KRAMER, ABRAHAM: Married; Res.: 1 St. Pauls Court; Proposed by Dr. Felix Horowitz.

KREVER, MISS MYRNA: Res.: 195 Underhill Ave.

KRIEGEL, ROBERT: Single; Res.: 468 Crown St.; Bus.: Sales Trainee, 181 Madison Ave.

KULIK, ARTHUR: Married; Res.: 240 Crown St.; Bus.: Advertising & Printing, 1225 Broadway.

LEVINE, PHILIP: Married; Res.: 1324 Avenue L; Bus.: Insurance; Proposed by Frank F. Rose.

LEVITT, BENJAMIN: Married; Res.: 1669 Glenwood Rd.; Bus.: Attorney, 188 Montague St.; Proposed by Louis Kotimsky, David M. Gold.

LICHENSTEIN, JULES: Married; Res.: 1722 Ralph Ave.; Bus.: Garage Owner, 215 West End Ave.; Proposed by Sam Stern.

LIFFMAN, MISS JUDY: Res.: 375 East 49th St.; Proposed by Norman Matzinko, Harold Kalb.

MAISLER, HERBERT: Married; Res.: 350 Lefferts Ave.; Bus.: Ass't. Manager, 40 Water St.; Proposed by Nathan Wolfe, Oscar Kronenberg.

MENIKOFF, CHARLES: Married; Res.: 594 Remsen Ave.; Bus.: Supermarket, 112 Montague St.; Proposed by Harry M. Levine.

PADLOVSKY, LEONARD: Single; Res.: 316 Alabama Ave.; Bus.: Salesman, Selsi Co. Inc., 29 East 22nd St.

PINKWASSER, ABRAHAM: Married; Res.: 789 St. Marks Ave.; Bus.: Real Estate; Proposed by Mortimer Pinkwasser, Abr. Michelman.

RAITZIK, MICHAEL: Single; Res.: 1401 Carrol Street; Student.

RICK, SIDNEY: Single; Re: 2937 W. 25th St. Bus.: Employee, Union of Fish Workers; Proposed by Aaron Kaplan.

ROOK, SEYMOUR: Single; Res.: 1090 East New York Ave.; Bus.: Veterinarian, 45 Broadway; Proposed by Phil Kaminstein; Bernie Orlofsky.

ROSS, IRWIN: Married; Res.: 50-36 Horatio Parkway; Bus.: Duro Pen Co.; 573 Broadway; Proposed by Sam Streiter.

SAMUELS, SAM: Married; Res.: 1159 55th St.; Bus.: Law Ass't.; City Court, N. Y. C.

SCHACKNER, DANIEL: Married; Res.: 1045 St. Johns Pl.; Bus.: Salesman, Continental Coffee Co.; Proposed by Robert Gutchman, Max Crawford.

SCHIERMAN, MAURICE: Single; Res.: 764 Rockaway Ave.; Bus.: Radiation Detection Instruments, 1229 Flushing Ave.; Proposed by Harold Kalb.

SCHWARTZ, MARVIN: Married; Res.: 364 Lincoln Pl.; Bus.: Lawyer, 320 Broadway.

SCHWARTZMAN, CHAS.: Married; Res.: 415 Albemarle Road; Bus.: Purchasing Agent, Emerson Radio Corp.; Proposed by Paul Kotik, Wm. Brief.

SHAPIRO, MURRAY: Married; Res.: 1156 East 86th St.; Bus. Sales & Traffic Manager, 38 Pearl St.

SILVERMAN, SOL: Married; Res.: 1035 Washington Ave.; Blouse Mfg., 229 West 36th St.

SOHN, LEON S.: Married; Res.: 71-17 Park Drive East; Bus.: Chiropractor, 1722 Pitkin Ave.; Proposed by Milton Slow.

SOLOMON, MISS BETTY: Res.: 1406 Waring Ave.; Proposed by Bella Rose.

STEIN, BEN: Married; Res.: 150 Crown St.; Bus.: Forman, Economy Cover Co., 368 DeKalb Ave.

STEINBERG, SIDNEY: Married; Res.: 1367 East 54th St.; Bus.: Salesman, 60 Bowne St.

STOLITZKY, SAMUEL L.: Married; Res.: 1070 Park Ave.; Bus.: Lawyer, 50 Court St.; Proposed by Nathan D. Shapiro, Harold Halperin.

SULTAN, BERNARD: Married; Res.: 270 Crown St.; Bus.: Insurance, 1663 E. 17th St.

TEITEL, MARVIN: Single; Res.: 151 Legion St.; Bus.: Textile Engineer, 469 7th Ave.; Proposed by M. Berger.

TIVE, MURRAY: Single; Res.: 1905 Bergen St.; Bus.: Inspector, 299 Broadway; Proposed by Max Crawford.

WEGMAN, J. BERTRAM: Married; Res.: 201 Eastern Parkway; Bus.: Lawyer, 60 Wall St.; Proposed by Dr. Moses Spatt, Milton Spatt.

WEISS, ARTHUR: Married; Res.: 532 Lefferts Ave.; Bus. Knitwear, 5731 Hudson Blvd., No. Bergen N. J.

ZAHLER, JOEL: Single; Res.: 195 Underhill Ave.; Bus.: Electronics, 37 West 65th St.

Reinstatements

BLUMBERG, JACK M.: Married; Res.: 346 Carroll St.; Bus.: Lamp. Mfg., 346 Carroll St.

DOBULER, WILLIAM: Married; Res.: 921 Montgomery St.; Bus.: Real Estate, 135 East 42nd St.; Proposed by Murray Cantor.

LIEBERMAN, MARVIN: Single; Res.: 550 Georgia Avenue; Bus.: C.P.A.; 11 Broadway; Proposed by Harold Kalb, David M. Gold.

STEINBERGER, HOWARD: Married; Res.: 140 8th Ave.; Bus.: Textiles, 1160 Broadway; Proposed by Frank F. Rose.

JAMES J. JACKMAN,
Chairman, Membership Committee.

Join a Committee

There is no better way to derive pleasure and personal satisfaction, than by joining one of the many committees of our Center. A new card is being

prepared for mailing to all Center members. Please be sure to indicate your preferences, to enable Committee chairmen to contact you.

Gym News

MEN: Ping pong activity is still popular. Two of our old-timers, Abe Skeer and Joe Schwebel still invariably beat the younger opponents . . . The YFL basketball game players Bert Alpert, Joe Popolow and Dr. Sid Licht are getting in form for the big game soon to be held . . . Handball, as usual keeps our courts very busy—we sometimes wonder whether these enthusiasts have given up their jobs, for at 3 P.M., when our gym opens, there isn't a court available.

MASSAGE DEPT.: Frank Rose and his able staff are always available for body tune-ups—we remind those who have been slightly negligent recently, to find time for a good healthful massage. Says Frank, "see the boys in the back room if you want to keep physically fit."

BOYS: Excellent opportunity for fast swimmers to participate in swimming meets. See the swimming instructors at the pool.

Board of Trustee Vacancy Filled

At the last meeting of the Board of Trustees, Judge A. David Benjamin of 20 Plaza Street was elected to the Board to serve the unexpired term of the late Mr. Samuel Rottenberg.

Employees' New Year Fund

In view of the fact that the employees of the Center are prevented by rules of the institution from accepting gratuities throughout the year, the Center has established an annual New Year's Gift Fund. If you wish to contribute to this fund, please mail your check to the Center.

Hebrew School P.T.A. Meeting

The next meeting of the Parent-Teachers Association of the Hebrew School will be held on Wednesday evening, December 10 at 8:30 P.M. A very interesting program is being planned. All are welcome.

Acknowledgment of Gifts

We acknowledge with grateful thanks receipt of donations for the purchase of Prayer Books from the following:

Mr. and Mrs. Leo Blond in honor of the Bar Mitzvah of their son.

Mr. and Mrs. Milton Finkelman in honor of their son's Bar Mitzvah.

Mr. and Mrs. Fred Servetah in honor of their son Bar Mitzvah.

Golden Age Group

Regular meetings of the Golden Age Group of the Center are held each Wednesday afternoon at 1 P.M. Senior members of the Center are invited.

Congratulations

Heartiest congratulations and best wishes are extended to:

Mr. and Mrs. Leo Blond of 23 Balfour Place on the Bar Mitzvah of their son, Joseph, on November 15.

Mr. Harry Fleischman of 961 Eastern Parkway on his engagement to Miss Lorraine Rosen.

Miss Phyllis Popowitz of 4303 Foster Avenue on her engagement to Mr. Martin Soslowsky.

Mr. and Mrs. Morris R. Sprung of 12 East 57th Street on the birth of a son, Gary Stuart, to their children Mr. and Mrs. Robert E. Rappaport on November 13.

A NEW YEAR'S RESOLUTION!



Resolve to interest your friends and neighbors to join the membership of the Brooklyn Jewish Center this New Year!

The Hanukkah Season is a wonderful time for you to do this—so act now!

PAGING SISTERHOOD!

MRS. JOYCE KREITMAN, Editor

More than twenty-one centuries have elapsed since the Maccabean victory over the Syrian hordes. We commemorate this event annually with our festival of Hanukkah. But the story of Hanukkah does not emphasize the victory of arms, but rather the victory over a tyrant's attempt to impose upon our people alien laws, customs, and rituals, and to destroy our Jewish way of life. The very date of Hanukkah is significant. The twenty-fifth day of the month of Kislev commemorates the cleansing and rededication of the Temple in Jerusalem. The actual defeat of the Syrians by the Hasmoneans did not even occur until several months later. It is a festival of Hanukkah—dedication—rather than Nitzahon—victory.

The beautiful Hanukkah menorah has always been regarded as the symbol of light and faith. From generation to generation it has shone in the synagogue and glowed in the home, awakening memories of an heroic past, rekindling our ancient faith and sustaining a hope for the future. Thus it has passed through the ages, one light kindling another, preserving our great heritage.

So on this Hanukkah—this festival of dedication—Jews the world over join in a reaffirmation of our faith.

This year we kindle the first light on Saturday night, December sixth.

A very happy Hanukkah to all.

SARAH H. KUSHNER, President.

The first meeting of the season was held on October 1, devoted to the installation of a new president and her cabinet. The anthems were led by Cantor Sauler and accompanied by Mrs. Milton Schiff and prayer offered by Mrs. Benjamin Kreitman followed. Mrs. William Sauler presided and welcomed the audience. She stated that a prayer recited at the completion of a book of the Bible may be appropriately applied to the outgoing officers. "Be strong, Be strong! May you be strengthened in your duties." She congratulated Mrs. Benjamin Markowe for her dedicated service as president of Sisterhood and asked her to report on the activities of the past year.

Mrs. Markowe cited the programs and the projects and thanked the women for their cooperation and devotion. Mascha Benya, accompanied by Mrs. Anik, sang nostalgic melodies. Rabbi Lewittes wished Mrs. Julius Kushner, the new president, success in her endeavors. He had worked with Mrs. Kushner when she served as president of the Hebrew School P.T.A. Her good Hebrew background and her intense interest in Jewish life qualified her for her new important office. Rabbi Levinthal recalled the work of the past presidents of Sisterhood and briefly introduced each of them present.

The installation took place in the midst of our Sukkot festival and Rabbi Levinthal said that the Rabbinic interpretation of the holiday describes women as the beautiful fruit of the tree. The tree, explained Rabbi Levinthal, is Judaism. The installing officer, Rabbi Kreitman, said that the mitzvah of the Succah was not imposed on the women, however they must make the blessings over the Lulav and the Esrog. Women, the *pre-etz-badar* (the beautiful fruit) represent the joys and beauties of life and enable men to face hardships. Rabbi prayed that Sisterhood and its new president will continue to be the *pre-etz-badar* of Jewish life.

The honorary directors and presidents of the Sisterhood were returned to office. Rabbi Kreitman installed the Board members and the officers. Mrs. Julius Kushner graciously accepted her new role and asked for the cooperation and support of all the members. The climax of the installation was the presentation of the president's pin and gavel to Mrs. Kushner by Mrs. Markowe. The group partook of delicious refreshments prepared by Mrs. Charles Marks and her committee.

Our glamorous Annual Sisterhood Luncheon, formerly known as the Mother-Daughter Luncheon, was held on Wednesday, October 29. Cantor Sauler led the singing of the anthems and Rabbi Levinthal delivered the invocation. After the luncheon (chicken a la Kotimsky & Tuchman), Cantor Sauler led the *Birkut Ha Mauzone*. Mrs. Julius Kushner ex-

tended a warm *Shalom* and introduced the chairman, Mrs. Joseph Krinsky. Mrs. Krinsky said that the Center is the focal point of our social and spiritual life, the lighthouse of ethical teachings whose beam must be kept burning bright. Mrs. Krinsky thanked her co-chairmen, Mrs. Charles Marks and Mrs. Robert Gutchman, and said that they well deserved the orchids they wore. Mrs. Maurice Bernhardt was thanked for obtaining the cosmetic samples presented to each lady.

Rabbi Kreitman, said he felt that it was appropriate for the Sisterhood to present a fashion show at the Center. The Rabbis of old in their commentary stated that a woman should desire to wear good clothes. Even a mother and a grandmother should primp herself, said the sages of days past. But fashions represent change and the synagogue stands for permanence. Rabbi cautioned us not to surrender the synagogue to fads. However a Synagogue that does not take cognizance of the changes in life and remains aloof will become a fossilized ivory tower. The Center must continue to adapt to the fashions of life and yet maintain its core of permanency.

Coming Events

Thursday Evening, December 11—8:30 P.M.—We hope to see you and your friends at our gala Hanukkah party. The highlight of the evening is "Hanukkah the World Over in Story and in Song," musically illustrated by our Center Choralists under the direction of Cantor Sauler. Hanukkah refreshments will be served.

Sunday Evening, December 14—Our memorable Dinner-Dance.

Monday, January 5—12:30 P.M.—Meeting for Board members.

Thursday, January 8—On this day, the Federation of Jewish Women's Organizations will sponsor a lecture entitled "The Theatre in Review" at the Congregation Emanuel Community House, 1 East 65th Street. It will begin at 11 A.M. Further information available from Mrs. Julius Kushner.

Tuesday, January 13—Reserve this date for Sisterhood's Dessert Luncheon and Card Party. More about this later.

A very happy Hanukkah to all!

Annual Report of Sisterhood

Mrs. Benjamin Markowe

It is with a certain nostalgia that I render this annual survey of progress during the past year, which is my last major message to you. I hope it will reflect a picture of accomplishments and achievements during the past three years.

Ample evidence of the selfless dedication to the work of Sisterhood is manifested in the account of the many projects which Sisterhood realizes in any one year. Taking one project at a time, you can more readily become aware of the magnitude and the need of Sisterhood's cooperation in all areas, spiritual, social, educational, philanthropic. In our records maintained by our Secretary and Treasurer are listed many groups who are the direct beneficiaries of all of Sisterhood's intensive efforts.

Our first event of the season, the Annual Sisterhood Luncheon, has always engendered a true and warm relationship among the women of the family. Doris Mattikow and her co-chairmen, Ann Black and Syd Seckler were instrumental in arranging a tremendously successful luncheon last year.

The 1958 Torah Fund Luncheon was effectively outstanding. Chairman Sadie Soloway, assisted by Ann Bernhardt and Sylvia Moskowitz, together with the Chairman of our Chai Club, Sarah Kushner, expanded the interest in the work of our national body, The National Women's League of the Jewish Theological Seminary. Among the 200 guests present were approximately 70 members of our Chai Club who had donated \$18 and over to this worthy enterprise. You will remember the fine dramatic contribution given by our Sisterhood players in the moving playlet "The Key to the Ark". The presence of Dr. B. Segal, Executive Director of the United Synagogue of America, added dignity to a memorable function.

Our campaign for the United Jewish Appeal took an added impetus under the able chairmanship of Edna Krinsky together with her co-chairman, Pauline Brown, Ethel Dan, and Rose Meislin, and the relentless efforts of the Special Gifts Chairman, Molly Meyer. The occasion

was particularly marked as a testimonial to an ardent Sisterhood member of long standing, Mrs. Rose Fleischman.

The sale of Israel Bonds was immeasurably increased thru the encouragement of our Chairman, Ann Weissberg.

On behalf of the Federation of Jewish Philanthropies, we are indebted to Stella Coopersmith and her committee for an excellent financial showing.

Our Sisterhood is also a member of the Federation of Jewish Women's Organization, and one of its projects, Serv A Camp, is a measure of real help and encouragement to veterans in several hospitals in Greater New York. As our Chairman, Syd Seckler, moved from our vicinity, an expression of thanks is due Dorothy Gottlieb for taking over this worthwhile and humane cause.

Another national project on Sisterhood roster is the Red Cross, whose chairman, Molly Meyer, strives indefatigably in its behalf.

Besides the women power and cooperation given the Center for the Dinner-Dance and Journal of last year, Sisterhood was very happy to establish a precedent (which we hope will be an annual privilege), in presenting the Center with a check for \$1,000, was raised at our first theatre party in many years. Lily Lowenfeld, Sisterhood Journal Chairman, and her committee, are to be congratulated for their extremely fine efforts on the Journal.

What was another great social event of the year, (our spirits in no way lessened by the driving rain that evening) was *this* year's successful Theatre Party, "Say Darling," about which I can only say "Darling" to one who was in truth a one woman-committee. Clara Meltzer, Chairman of both Theatre Parties, almost single-handed helped swell Sisterhood's funds *this* year by \$1,500. This sum too was immediately turned over, with much pride, to the Center for the new carpet which adds to the enhancement of our Synagogue.

After many years, Sisterhood resumed a social event to which, from all indica-

tions, our members will look forward to each year. Our Card Party under the direction of Faye Gutchman with Myra Glick and Betty Marks at her side, yielded more than \$300 and afforded the members an evening of merriment and sociability.

Our programs during the year have continued in the same high level as always. Our own Harry Blickstein, a noted educator, Trustee, Secretary of our Center, opened the season with his inimitable brand of wit. Jewish Book Month was marked by an excellent review on the book "Great Ages and Ideas of the Jewish People" by Mrs. Faye Schenk, noted Hadassah leader, wife of Rabbi Max Schenk. On the communal front, we enjoyed a timely discussion on "Civic Affairs is our Affair" rendered by Anne Gelfand, who represented the League of Women Voters. For Music Month celebration, the Sauler family provided delightful Jewish Music. Educationally, we were privileged to hear at another meeting an interesting message by Rabbi Moshe Samber, National Director of Leadership Fellowship Training, on the impact of Torah in the World today.

Our Annual Institute Day, to which each year, we invite the constituent members of Brooklyn Branch, was a cultural treat. Guided by the theme "Judaism in the New Age," the pattern of the program was very much in keeping with the principles of Conservative Judaism. Dr. Trude Weiss Rose-Marin editor of the *Jewish Spectator*, and Mr. Bernard Resnikoff, the National Director of the Camps Ramah, were the guest speakers of the day. Cary Aminoff and Nancy Markowe added an account of their experiences as Campers to the film "A Voice is heard in Ramah." To set the spiritual tone of the day, we were very fortunate in hearing a fine message from our revered Rabbi, Dr. Levinthal, and the moderator was our ever helpful Rabbi, Dr. Kreitman.

The cultural values which Sisterhood women incorporate in their daily lives were emphasized in a Symposium, "The Synagogue and Social Action" presented at our late Friday evening services last March. The papers submitted by the panelists, Shirley Gluckstein, Mary Kahn, Clara Meltzer and Edith Sauler, were extremely interesting. The program also

included reading of prayers by Ann Bernardt, Esther Feit, Faye Gutchman and Margie Lovett. An Oneg Shabbat sponsored by Sisterhood followed the services.

At our Sisterhood meeting in April in honor of Israel's 10th Anniversary, our own Sarah Kushner delivered a very enlightening talk on Israel's leaders and her progress. That afternoon we had the pleasure of hearing Tova Ronnie, an Israeli Folk Singer and Dancer.

A fitting conclusion to Sisterhood's fiscal year, as well as a perfect tribute to all Jewish mothers, was the subject of our Mother's Day Tea in May. Singled out for a special tribute, was our dear Rebettzin, May Levinthal, the very charming and devoted helpmate of our Rabbi Israel H. Levinthal. As guest of honor, she was exalted by her family and friends, who regard her as a true *Asches Chayel*. She provided a lovely subject for a lovely setting.

During the year, our Sisterhood frequently acted as Hostesses for the weekly Friday night Oneg Shabbat and Hebrew School functions. Our work also brings us in close touch with our Youth Activities and the children of our Hebrew Schools. Besides the annual scholarships which Sisterhood awards to outstanding students, we present Bibles to the Bat and Bar Mitzvah children, Book of Jewish Thoughts to the graduates of the various Hebrew School classes. The Saturday Kiddush arranged each week by Edna Krimsky and Sylvia Moskowitz for the children of our Junior and Junior Junior congregations, are individually sponsored by members who wish to celebrate their Simchas with the children in our Institution. Members also share their memorable occasions by way of our Cheer Fund, whose Chairman, Fanny Buchman, cheerfully collects, and our Treasurer Lil Levy just as cheerfully dispenses to many philanthropic interests. Sisterhood too presents Chanukkah gifts annually to the patients of the Jewish Home of Chronic Diseases. We are very grateful to Sadie Kaufmann and Rose Meislin for their work in this direction. And many thanks to Irene Schiff who sends copies of "Jewish Home Beautiful" to our Brides and also serves as Sisterhood's pianist.

My thanks also to Cantor William Sauler for his able assistance whenever called upon, and many thanks to Mr.

David Gold our Executive Director and the office Staff for their fine services.

It is quite obvious that all of the events and projects enumerated above could not have been as successful, were it not for the diligent recording of our several scribes. I hereby offer my sincerest thanks to our recording secretaries, Ida Sandler and Edna Krimsky; our Social Secretary, Dorothy Wisner; our Financial Secretary, Pauline Brown. To our competent treasurer, a debt of gratitude for maintaining our financial records in such an excellent shape and who has kept us in the black, so to speak.

An organization needs publicity to encourage members' interest in their endeavors. Our Sisterhood Page editor, Joyce Kreitman, has a delightful and interesting style, and we read her comments, notices and reports with genuine pleasure.

This report would be incomplete if I did not extend my heartfelt thanks once

again to three wonderful and illustrious Rabbis who have inspired me in my efforts. The wisdom and inspiration of Dr. Levinthal has ever been a beacon of light and encouragement to me. Dr. Kreitman has given me invaluable assistance and guidance in every Sisterhood venture and I am ever so grateful to Rabbi Lewittes for his eloquent messages and his cooperation.

We recognize anew the challenges and the responsibilities that are ours. We have, progressed continuously in our services to Jewish and humanitarian causes, conscious that each new year must see us achieving broader vision, increased in strength, wider horizons, greater accomplishments.

On this note, with appreciation and gratitude to all of you for having given me the privilege of serving you, our Center and the cause of Judaism, however humbly. I take leave as President but give you my genuine pledge to be available whenever I am called.

CENTER COMMITTEE CHAIRMEN 1958-1959

Administrative Committee:
Budget Committee:

Bulletin Committee:
Cemetery Committee:

Chevra Kadisha Committee:
Delinquent Accounts—Retention Committee:

Forum and Education Committee:

Fund Raising Activities Committee:
Hebrew Education Committee:

House Committee:

Institute for Jewish Studies for Adults:
Library Committee:
Membership Committee:

Physical Training Committee:

Publicity Committee:

Committee on Ritual and Religious Services:

Social Committee:

United Synagogue Relations:
Visitations Committee:

Youth Activities Committee:

Youth Congregations Committee:

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Louis Kramer, Chairman.

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Dr. Reuben Finkelstein, Chairman.

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Seymour Glass, Chairman; David B. Kaminsky, Hon. Chairman; Isador Lowenfeld, Hon. Vice-Chairman.

Louis J. Gribetz, Chairman; Hon. William I. Siegel, Vice-Chairman.

Jack Sterman, Chairman; Abraham W. Slepian, Co-Chairman; Leo Kaufmann, Vice-Chairman; Louis Daum, Hon. Chairman.

Sub-Committees of the Religious Committee: Musical Services: Irving S. Horowitz, Chairman. Ushers Committee: Carl Kahn, Chairman.

Carl Kahn, Chairman; Ira I. Gluckstein, Hon. Chairman.

Benjamin Markowe, Chairman.

Abraham Meltzer, Chairman; Louis J. Palatnick, Vice-Chairman; Philip Palevsky, Max Goldberg, Hon. Chairmen.

Harry Goldstein, Chairman; Irving I. Rubin, Hon. Chairman.

Harry Goldstein, Chairman.

ANNUAL REPORT OF THE BROOKLYN JEWISH CENTER

By the PRESIDENT, Dr. MOSES SPATT
on October 23, 1958

I AM happy to welcome the members of the Brooklyn Jewish Center to our 40th Annual Meeting. This is the sixth time that I have had the privilege of reporting to you on the progress and activities of our beloved institution. Our 40th year is another milestone in our history, and your officers, trustees and governors are giving much thought to our past accomplishments and to a reevaluation and review of our future role in the Community.

CENTER FINANCES

As I have previously indicated, our Center has four main sources of income. First, the dues received from members annually; Second, the income from our Kol Nidre Appeal; Third, the income from our Journal-Dinner-Dance; and fourth, the income from our Catering Department.

The more effective manner in which we have been conducting our Kol Nidre Appeal during the past two years has resulted in substantially greater income from this source. Last year, our appeal brought in about \$24,000. I am very pleased to report that this year, our Kol Nidre Appeal total was increased to \$34,000. We have achieved this happy result, as those of you who worship here during the High Holidays know, with a maximum of dignity and a minimum of disruption to our services. I deeply appreciate the efforts of our chairman, Mr. Emanuel Cohen, and our vice-chairman of this year's campaign, Mr. Harry Leventhal, and judge Maurice Bernhardt, and their entire committee for their efforts in this campaign. I once again urge all members present to increase their contributions, if they possibly can, or to make an original pledge. As we did last year, all contributions will be listed in the December issue of our *Brooklyn Jewish Center Review*.

JOURNAL-DINNER-DANCE

If the Journal-Dinner-Dance is to maintain its position as one of the major

sources of Center income, the event this year must be a financial success. I need not tell those of you who have been to previous dinner-dances of the wonderful social events they have been. I urgently appeal to you to give full-hearted support to the committee chairman, our vice-president, Frank Schaeffer, and his co-chairman and the entire committee. For this year's dinner-dance, our committee has very wisely decided to honor the two chairmen of the previous dinner-dances, Mr. Harry Leventhal and Judge Murray T. Feiden.

MEMBERSHIP

Periodically you read in our *Bulletin* and *Review* of a membership drive being conducted under the chairmanship of Mr. James Jackman, who heads our membership committee. While these drives have been successful to a great extent in offsetting our losses due to resignation, and the unfortunate passing away of members, all of us, who have the Center at heart must bear in mind that we are constantly sustaining a membership drive.

There should be no period of time when our personal efforts to get new members should lag. The potential for new members of the Center in this neighborhood is still very high. We call to your attention the parents of children who attend our Hebrew School, and the parents of children who belong to our clubs who are not members of the Center. The attendance at our high holydays services of non-members of the Center is further proof that there are hundreds of people living in the area of the Center who are potential members. Enrolling new members of the Center is a job for everyone, and it has been demonstrated time and time again that with the minimum of effort, it is possible to enroll your neighbor.

I cannot over-emphasize the value of personal contact and personal persuasion in getting new members. You are no

doubt aware that throughout my report the words "Community," "Community Interest" and "Community Activity" is mentioned almost as often as membership interest and membership activity.

We cannot divorce the Brooklyn Jewish Center and its services from the community. This is a fact that you, in seeking members for the Center, should stress. There is an obligation of the community to respond favorably to the rich rewards of Center membership. The very existence of our institution in this area, especially for programs such as the Hebrew School and clubs, where scholarships are awarded on a partial or full basis, obligates the community to us. Groups servicing other organizations continue to meet regularly at the Center for, I might say, a very nominal charge, and some at no charge.

CENTER ACTIVITIES

You are all familiar, from your reading of the Center publications, of the many activities that take place every week in our building. Our religious services continue to be most inspiring and attract large numbers of worshippers from the community. The same high standard which has characterized the services in past years is being maintained, and one need only talk to former worshippers who have moved away to know to what extent our services can be missed. The sermons delivered by our distinguished Rabbis, Dr. Levinthal and Dr. Kreitman, are noted for their exceptionally high standards. I might parenthetically call your attention to Dr. Levinthal's recently published book "Point of View," and I trust that every member of the Center will own at least one copy. The book is an elaboration of four Friday evening sermons of a series which Dr. Levinthal delivered last year on the four divisions of American Jewry: Orthodoxy, Conservative, Reconstructionist and Reform.

Our past High Holy Days services were outstanding and we extend our deep appreciation to our cantor, William Sauler, and to the choir for their devoted services.

Our Ritual and Religious Services Committee, under the chairmanship of Mr. Jack Sterman, is on constant guard to maintain the dignity and reverence of our services. I wish to extend my deep appreciation to Mr. Sterman for his devotion to his responsibility. Our thanks are extended to Mr. Abraham W. Slepian, who has rendered dedicated services on the High Holy Days, and continues to do so throughout the year.

EDUCATIONAL ACTIVITIES

Our educational activities at the Center are divided into the following categories: The Hebrew School, The Institute for Jewish Studies for Adults, Lecture Series, The Library, Center Publications, Junior and Children's Congregations and The Youth Clubs.

The Hebrew School is subdivided into a 3-Day-a-Week Session, a 2-Day-a-Week Session, and a 1-Day-a-Week Session, and this year, our Hebrew School enrollment again shows a total of well over 500 boys and girls.

The School program is directed very ably by Rabbi Mordecai Lewittes, who has been with us for more than twenty years. For the past two years he has been ably assisted by Mr. Leo Shpall, the assistant principal. The over-all responsibility for the Hebrew School program is vested in our School Board, whose chairman, Mr. Julius Kushner has given unstintingly of his time and energy in supervising the school activities.

Aiding our Hebrew School educational activities is the Parent-Teachers Association of the School, which again this year is under the capable leadership of Mrs. Herman Soloway.

INSTITUTE OF JEWISH STUDIES FOR ADULTS

Our Institute for Jewish Studies for Adults has entered upon its 26th year and its program of studies is open to member and non-member. It is being successfully guided by its chairman, Dr. Reuben Finkelstein, and is under the direct supervision of Rabbi Kreitman and a very competent faculty.

LECTURE FORUM

During the past year, the Center continued to sponsor for members and the general public a number of forum evenings of lectures and discussions devoted to subjects of vital current interest to us as Jews and as Americans. Our forum committee which has been headed by Mr. Harry Blickstein, the secretary of our Center, will continue to function in this manner in the future.

LIBRARY

Our Library is performing an important service to our school, and to our members and to the community. We are cognizant of the services of Dr. Elias Rabinowitz, our librarian, and the library committee under the chairmanship of Dr. Reuben Finkelstein. We invite each of you to make use of its facilities.

CENTER PUBLICATIONS

Our Brooklyn Jewish Center *Review* is published four times during the year (at Rosh Hashanah, at Hanukkah, at Passover and at Shabuot) and there continues to be a wide range of interesting and provocative articles in these issues. The demand for copies of our *Review*, both locally and from many communities in this country, and abroad, continues to grow. Our gratitude again to Mr. Louis Gribetz, the chairman and Mr. William I. Siegel, the vice-chairman of the *Review* Committee. Our Brooklyn Jewish Center *Bulletin* continues to bring to the members the day to day information on all the activities at the Center. Our thanks to Mr. Louis Kramer, the chairman of the Bulletin Committee, for his supervision of the publication.

JUNIOR CONGREGATION AND CHILDREN'S CONGREGATION

The two congregations, which meet for worship at the Center every Sabbath and Holiday, are under the guidance of the Youth Congregations Committee, whose devoted chairman is Mr. Harry Goldstein. The services in both congregations, which are conducted by the children themselves, are a delight to any adult who will visit them. Our special thanks to Mr. Leo Shpall, who has again this past year directly supervised the activities of the Junior Congregation, and to Mrs. Evelyn Zusman, who is in charge of the Children's Congregation, where the youngest of our children are

taught from the very early stages of their lives, the elements of our Synagogue Ritual.

YOUTH ACTIVITIES

One of our important Center Departments is that of youth activities. The club program offered by this Department has achieved wide appeal, not only for children of members, but also for others in the community. Several hundred children meet at our building each week, and the program is under the able guidance of the chairman, Mr. Irvin I. Rubin, and of Mr. Hyman Brickman, the supervisor. Our thanks to all who serve on this Committee.

SOCIAL COMMITTEE

The Social Committee of the Center continues to be under the guidance of Mr. Ira I. Gluckstein. I know of Mr. Gluckstein's many efforts to achieve coordinated social activities within the Center through co-operative efforts of the Sisterhood and the Men's Club especially. In this area of social activity, we can undoubtedly resolve much of the problem that we have in retaining members of the Center.

PHYSICAL TRAINING DEPARTMENT

Our Physical Training Department continues to render a fine service to our members. A new chairman, Mr. Seymour Glass, and a revitalized committee have assumed responsibility in the Gymnasium Department for much of the fund-raising activities in behalf of the Institution. We look forward to a general revitalization of the Physical Training Department, which we know continues to be a major factor in attracting people to membership.

HOUSE COMMITTEE

Our building requires constant attention, not only in maintenance, but in capital improvements. We are most fortunate in having as the chairman of our House Committee, Mr. Aaron Gottlieb, whose untiring devotion to his responsibility reflects itself in the magnificent way in which our building is maintained.

At considerable expense to ourselves, we have placed new carpeting in the Synagogue, and I am certain that all of us are aware of the new drapes in this room, and in the men's social room. I

want, at this point, to especially thank the Sisterhood of the Brooklyn Jewish Center for their contribution of \$1,500 towards the purchase of the carpeting.

SISTERHOOD

The Sisterhood continues to flourish and to expand on its programs and areas of interest. Uppermost in the minds of the officers and members of the board is the welfare of the Brooklyn Jewish Center. Our grateful thanks are extended to Mrs. Benjamin Markowe, who recently retired from the presidency of the Sisterhood, but who continues to devote her time and energies to the group. Our congratulations are extended to Mrs. Julius Kushner, who succeeded to the presidency of the Sisterhood, and has been recently installed in that office.

YOUNG FOLKS LEAGUE

The Brooklyn Jewish Center Young Folks League continues to be in the forefront of groups of its type in the Conservative movement. It is an interesting factor, but true, that though the number of members in the Young Folks League has decreased within the past several years, the interest of the group in the Center has been maintained to our benefit. We are especially grateful to its president, Mr. Elliott Lewis, and the officers and Board members for their work. We note at this time, with especial thanks, the recent contribution to the Kol Nidre Appeal Fund of \$1,500 from our Young Folks League.

MR. AND MRS. CLUB

It is from such a group as the Mr. and Mrs. Club of the Center that our future leadership should spring. Both the Young Folks League and the Mr. and Mrs. Club of the Center have supplied, over the course of years, many of our younger leaders. I make this special appeal to all younger married people of the Center to attend the regular meetings of this group.

GOLDEN AGE GROUP

The older members of the Center and of this Community have already established the Golden Age Group on firm ground. Their meeting schedule has expanded in the past year, so that a room in one of our Lincoln Place Buildings is made available to them each week day afternoon, and Sunday afternoon, for

informal get-togethers. Mr. J. L. Horowitz continues to serve as president of the Golden Age Group.

MEN'S CLUB

Our Center Men's Club in its initial year, achieved notable success in many of its monthly meetings. The Men's Club serves as a prime area in which to integrate all of the men who are members of the Center. I urge that all men actively join the Men's Club. Our thanks are extended to Mr. Theodore D. Ostrow, who continues to serve as president of the Men's Club, and to the officers and program committee for their efforts to enhance this group.

COMMUNITY ACTIVITIES

Our Center continues to espouse many Jewish and national causes. Our members are active participants of Fund-Raising in behalf of the United Jewish Appeal, Federation of Jewish Philanthropies, the Jewish Theological Seminary of America, and the Organization Devoted to the Sale of State of Israel Bonds. Again this year, as we embark on these activities, I wish to announce that the opening dinner at the Center in behalf of the Federation of Jewish Philanthropies, will be held November 20th, and the guest of honor chosen by the Committee is our trustee, Mr. Edward Isaacs. The chairman of the Dinner Committee is Mr. Theodore D. Ostrow. In due course, you will receive, through the mail, the notification of other functions which will take place at our Center. Your active participation and contribution to these most worthwhile causes is urged. As in the past, our Sisterhood, Young Folks League and Mr. and Mrs. Club continues to arrange separate functions for each of these drives.

I might also call to your attention the fact that the Jewish National Fund has received the sum of \$2,400 through the sale of high holyday tickets.

It is my sad function at this time to report the great loss recently suffered by our Center. One of the most important founders of this Institution, and its first president, Mr. Samuel Rottenberg, has been called to his eternal abode. His constant devotion to our Institution will be sorely missed. There will be special services held later in memory of Mr. Rottenberg.

At this time, I should like to express my thanks and appreciation to all who have worked hard in conducting the daily affairs of our Center, and I extend my wholehearted thanks to my fellow officers, Hon. Maurice Bernhardt, and Frank Schaeffer, our Vice-Presidents; to Fred Kronish, our Treasurer, and to Harry Blickstein, our Secretary.

My especial thanks go to the honorary presidents of our Center, Mr. Isidor Fine and Hon. Emanuel Greenberg, whose help and counsel have been extremely valuable and comforting over the period of years I have served as president.

I wish to express my gratitude to the members of the Board of Trustees, to the Governing Board, the chairmen, vice-chairmen, members of the various committees, the officers and the Board of the Sisterhood, the Mr. and Mrs. Club, the Young Folk League, the Men's Club, and the Parent-Teachers Association, and the Golden Age Group.

We are sincerely grateful that we are blessed with the presence and inspiration of our spiritual leader, Dr. Israel H. Levinthal. This past year witnessed our celebration of his 70th birthday, and the outpourings of men and women, and good wishes from throughout the country, was indicative of the great respect in which Dr. Levinthal is held.

Our sincere thanks are again extended to Rabbi Benjamin Kreitman for his devoted efforts for the betterment of our Institution, and for the splendid progress made by all departments which function under his direct supervision. We take continued pride in the Growth of the Sunday Morning Mishna Class, which only this past Sunday started its year's work.

We are all deeply grateful for the fine cooperation which the Center has received from Rabbi Jacob S. Doner, in conducting his Saturday Afternoon Class in Talmud.

Our thanks to Dr. Elias N. Rabinowitz, our librarian, and our special thanks to Cantor William Sauler, who has recovered his strength and health, and continues to serve us with the same devotion as in the past.

We appreciate the continued work at the Center of Mr. Sholom Secunda, our musical director, and Reverend Meyer

(Continued on page 27)

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Buck, Bernard L.	Horowitz, Irving S.	Markoff, Dr. Samuel T.	Soloway, Mrs. Herman
Burros, Elias	Hutt, Nathan	Markowe, Benjamin	Spatt, Milton
Caplow, Samuel	Jackman, James J.	Markowe, Mrs. Benjamin	Spiegel, Ike D.
Chasin, Stanley	Jacobs, Gerald	Meltzer, Abraham	Stark, Hon. Abe
Cohen, Dr. Irv. L.	Kahn, Carl A.	Meltzer, Mrs. Abr.	Steingut, Hon. Stan.
Cooper, Harry	Kalb, Harold	Meyer, Lawrence	Strongin, Harry
Doner, Jacob S. Rabbi	Kaplan, Benj.	Michelman, Abraham	Traub, Morris
Epstein, Mrs. M. R.	Kaplan, Israel	Morris, Robert A.	Wisner, Benj. H.
Friedberg, Nath'l.	Kaufmann, Leo	Morse, Robert A.	Wolk, Frank
Gartenberg, Samuel	Kestin, Samuel	Ostrow, Theodore	Zirn, Abr. H.
Glass, Seymour	Klinghoffer, Morton	Palatnick, Louis J.	Zirn, Samuel

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Samuel H. Goldberg	David B. Kaminsky	Hyman Rachmil
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		Samuel Stark
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		Harry Zucker

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The following is a list of the 1958 sustaining members of the Brooklyn Jewish Center. We are thankful to them for their fine spirit of cooperation and loyalty in voluntarily paying the higher rate of membership.

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Bernhardt, Maurice	Gottlieb, Irving J.	Schiff, Dr. Milton
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Blank, Samuel	Greenberg, Jos. L.	Schnell, Mrs. Louis
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Brenner, Phillip	Harmatz, Jacob	Siegel, Hon. Wm. I.
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Cohen, Emanuel	Holtzmann, Hon. Jacob L.	Spatt, Dr. Moses
Cooper, Harry	Horowitz, Irving S.	Spiegel, David
Danziger, Sidney	Horowitz, Mrs. Jos.	Spiegel, Ike D.
Doner, Jacob S. Rabbi	Hutt, Nathan	Spiegel, Simon
Elowsky, Samuel	Isaacs, Edward	Steingut, Mrs. Irwin
Farber, Dr. David	Jackson, Nathaniel H.	Sterman, Jack
Finkelstein, Dr. Reuben	Kamenetzky, Samuel	Stoloff, Mrs. Benj.
Fortunoff, Jacob A.	Kaplan, Benjamin	Stone, Benjamin
Friedberg, Nathaniel	Katz, Irwin I.	Thorne, Dr. Leon
Frieman, Reuben	Katz, Mrs. Samuel	Weinstein, Mrs. A. A.
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Ginsberg, Moses	Kline, Mrs. B. J.	Wolk, Frank
Goldberg, Max	Klinghoffer, Morton	Zirn, Samuel
		Koven, Max N.
		Kramer, Israel
		Kronish, Fred
		Kushner, Julius
		Leventhal, Harry
		Leventhal, Julius
		Leventhal, Stephen
		Levin, Philip A.
		Levingson, Isaac
		Levy, Abraham
		Markoff, Dr. Samuel T.
		Markowe, Benjamin
		Melker, Abraham R.
		Miller, Mrs. Morris
		Nelson, Dr. Louis S.
		Ostow, Kalman I.
		Pomerantz, Samuel L.
		Rachmil, Hyman
		Ratner, A. E.
		Rosen, Morris W.
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		Rottenberg, Mrs. Samuel
		Rous, Ben
		Rubin, Irvin I.

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Aaron, Mrs. Ray	\$38	Cohen, Dr. Irv. L.	\$25	Goldblatt, Samuel H.	\$10	Hertzberg, Mr. & Mrs. S. & Son	\$15
Aaron, Joseph H.	\$10	Cohen, Mr. & Mrs. Emanuel (in memory of parents Gershon & Jennie Cohen Morris & Fannie Frank)	\$750	Goldblatt, Mr. & Mrs. Sidney	\$15	Herzfeld, Max	\$200
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Bailey, Dr. John (in memory of Sadie Bailey)	\$25	Danziger, Sidney (in memory of father, Max)	\$20	Goody, Mr. & Mrs. Charles (in memory of Mr. & Mrs. Harris Goody & Mr. & Mrs. Nathan F. Wolfe)	\$100	Hoffman, S. L.	\$100
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Bass, Dr. Frank G.	\$50	Douglas, Dr. & Mrs. Harold	\$25	Gottlieb, Samuel	\$50	Horowitz, Abraham	\$18
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Berke, Barney	\$25	Erber, Hans	\$10	Greenberg, Dr. Morris W.	\$25	Hurwitz, Dr. & Mrs. Irv. A.	\$25
Berlowitz, Dr. Harold D. (in honor of speedy recovery of brother-in-law Jack Spitalnik)	\$18	Farber, Dr. & Mrs. David	\$10	Greenblatt, Samuel (in memory of Samuel Rottenberg)	\$50	Hurwitz, M.	\$18
Berman, Mr. & Mrs. Aaron A. (in memory of father, Harry)	\$18	Feiden, Judge Murray T.	\$25	Greenspan, Irving	\$500	Husid, Myron S.	\$5
Berman, Dr. Harry	\$75	Feit, Isidor	\$5	Gribetz, Mr. & Mrs. Abraham	\$10	Hutt, Nathan	\$100
Bernhardt, Judge Maurice	\$50	Feldman, Mr. & Mrs. Philip	\$50	Gropper, Morris	\$18	Isaacs, Edward (in memory of Samuel Rottenberg)	\$1000
Bernhardt, Judge Maurice (in memory of Samuel Rottenberg)	\$50	Feldman, Samuel	\$25	Gross, Henry H.	\$10	Isaacs, Jed	\$50
Bershad, John	\$10	Fine, Chas.	\$25	Gumeiner, Mrs. Bertha	\$10	Jackman, Mr. & Mrs. James J.	\$15
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Blickstein, Harry (in memory of speedy recovery of sister Sylvia)	\$25	Finkelstein, Dr. Reuben	\$25	Gutchman, Mr. & Mrs. Robert	\$18	Jerrold, Dr. Harry E.	\$50
Blickstein, Harry (in memory of Samuel Rottenberg)	\$25	Finkelstein, Dr. Reuben (in memory of Samuel Rottenberg)	\$25	Gottesman, Dr. Joseph L. (in memory of Mr. & Mrs. Jacob Gottesman & S. M. Levine)	\$15	Kahn, Dr. J. J.	\$36
Block, Bert	\$10	Finkelstein, Sidney (in memory of David Miller)	\$10	Geller, Samuel	\$10	Kalb, Harold	\$25
Block, Morris	\$25	Fishman, Arthur E.	\$25	Haber, L.	\$18	Kamenezky, Samuel & Family	\$25
Bloom, Hon. Jeremiah B.	\$25	Fleischman, Mrs. Samuel	\$18	Haft, Morris W.	\$15	Kaminsky, Jack	\$10
Blumberg, Mr. & Mrs. Joseph N.	\$100	Fortunoff, Mr. & Mrs. Jacob	\$500	Hackman, Aaron	\$10	Kaplan, Benjamin	\$250
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Borger, David	\$25	Freedman, Mr. & Mrs. Harry A.	\$75	Halperin, Louis	\$150	Kaplan, Regina	\$5
Brenner, Mr. & Mrs. Phillip	\$100	Fried, William	\$25	Halperin, Nathan	\$25	Kaplan, Robert	\$5
Blacher, Chas.	\$125	Friedberg, Nathaniel	\$200	Harmatz, Jacob	\$50	Kaplan, Mrs. Samuel	\$10
Brenner, Mr. & Mrs. Louis	\$25	Frieman, Reuben	\$600	Harrison, Emanuel M.	\$25	Katz, Irwin I.	\$100
Bresnick, Stanley C.	\$10	Gaberman, Morris	\$10	Hecht, Dr. Darwin	\$50	Katz, Sidney M.	\$18
Brief, William	\$10	Gabriel, Mrs. Frances (in memory of husband, Barnett)	\$25	Heimowitz, Max (in memory of brother in law Louis Levine)	\$25	Kaufmann, Mr. & Mrs. Leo	\$10
Brimberg, Henry	\$18	Gartenberg, Samuel	\$10	Heimowitz, Max (in memory of brother in law Benj. P. Geller)	\$25	Kay, Gilbert	\$10
Brimberg, J.	\$18	Gellis, Mrs. Jennie	\$100	Heimowitz, Max (in honor of Lynn Carol, grandchild of Mr. & Mrs. Joseph Heimowitz)	\$25	Kayser, Alexander & Henrietta B.	\$25
Bromberg, Mrs. Michael	\$5	Ginsberg, Moses	\$1000	Heimowitz, Max (for a speedy recovery to our dear friend, Morris Koster)	\$25	Kershner, Dr. David (in honor of Dr. Reuben Finkelstein)	\$50
Brown, Harold M.	\$18	Ginsberg, Moses (in memory of Samuel Rottenberg)	\$100	Heller, Jacob E.	\$5	King, Mrs. Henry K. (in memory of husband)	\$10
Brown, Irving	\$25	Genberg, Joseph	\$15			Kirschner, Dr. Alfred & Family	\$15
Buchman, Mrs. Fannie (in memory of beloved husband Morris)	\$10	Gitelstein, George	\$50			Klein, Mrs. Lillian C. (in memory of husband Louis)	\$10
Buck, Bernard L.	\$25	Gittleman, Dr. Isaac F.	\$18			Klein, Mr. & Mrs. Robt.	\$25
Burickson, Muriel	\$5	Glassman, Anna & John	\$5			Kline, Mrs. Benjamin J. (in memory of husband)	\$100
Burros, Elias	\$50	Glaubman, Mrs. Gussie	\$10			Klinghoffer, Morton	\$25
Buxbaum, Sam	\$100	Glovinsky, Tobias	\$18			Koff, Seymour	\$55
Caplow, Samuel N.	\$10	Goetz, Meyer	\$150			Konovaloff, H.	\$10
Christenfeld, Stanley	\$50	Gold, David M.	\$10			Koven, Dr. & Mrs. Benjamin	\$25
Cliffe, Lewis	\$25	Goldberg, Abe G.	\$18			Kovolick, Max	\$5
		Goldberg, Max	\$150			Koss, Herman L.	\$25
						Kozinn, Maurice (in honor of recovery of son Paul)	\$100
						Kramer, Israel	\$50

Kramer, Louis	\$25	Margolin, Akiba	\$15	Rosenfeld, Irving	\$50	Solow, Mrs. Irene (in mem- ory of husband, Herman David)	\$5
Kramer, Mr. & Mrs. Morris	\$50	Markel, Mrs. Abraham J. (in memory of husband)	\$20	Rosenfeld, Isidor B.	\$25	Soloway, Herman	\$50
Krawitz, Leonard	\$10	Markowe, Mr. & Mrs. Benj.	\$100	Rosenthal, Albert S. Mr. & Mrs. (in memory of our fathers)	\$10	Sorscher, Solomon	\$25
Kreisler, Stanley	\$10	Marks, Chas.	\$25	Rosenthal, Hugo (in mem- ory of parents)	\$10	Spatt, Milton	\$50
Krieger, Mrs. Anna (in memory of husband Dr. Jacob)	\$10	Maslow, Dr. & Mrs. Herman L. (in memory of Mr. & Mrs. Simon Halperin)	\$50	Rosof, Dr. Irving L.	\$54	Spatt, Milton (in memory of Samuel Rottenberg)	\$50
Krinsky, Joseph J. (in hon- or of son Roger Mitch- ell's Bar Mitzvah)	\$50	Maslow, Harry	\$25	Rothkopf, Abraham	\$150	Spatt, Dr. Moses	\$1250
Kronish, Fred	\$1000	Matusoff, Bernard J.	\$18	Rothschild, Sali	\$25	Spatt, Dr. Moses (in memory of Samuel Rottenberg)	\$1000
Kuhn, Mrs. Wm.	\$36	Meerbaum, Mrs. Tillie	\$50	Rothstein, Wm.	\$10	Spatt, Dr. Moses (in honor of Dr. & Mrs. Israel H. Levinthal's 50th wedding anniversary)	\$50
Kushner, Julius	\$500	Michelman, Abraham	\$25	Rowen, Jack	\$10	Spatt, Dr. Moses (in memory of Marjorie Kramer)	\$25
Lavine, Henry I.	\$25	Miller, A. H.	\$10	Rubenstein, Chas. (in mem- ory of father, Asher)	\$18	Spiegel, David	\$100
Lazarowitz Family	\$60	Miller, Mrs. Morris (in memory of husband, Mor- ris)	\$25	Rubinow, Mr. & Mrs. Jack	\$10	Spiegel, Emanuel H. (in memory of Sylvia K. Spiegel)	\$10
Lazarowitz, Joseph	\$35	Mitnick, Irving	\$25	Ruchman, Dr. Jacob	\$25	Spiegel, Mr. & Mrs. Simon	\$25
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Lemberg, Samuel	\$1100	Moscowitz, Ralph	\$100	Sandler, Oscar	\$5	Sterman, Jack	\$225
Lemberger, Jacob	\$10	Munzer, Harry	\$18	Schaeffer, Frank (in memory of Samuel Rottenberg)	\$100	Stoloff, Mrs. Benj.	\$10
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Lemler, Samuel	\$10	Nelson, Dr. Louis	\$25	Schatzow, David H.	\$18	Strongin, Harry	\$250
Levenson, Mr. & Mrs. Julius	\$25	Neuschatz, Jacob	\$10	Schauber, Morris	\$18	Sufrin, Isidor (in memory of Joseph Goldberg)	\$25
Levenson, Dr. Samuel M.	\$10	Nisselson, Ellis	\$36	Schachter, Sam	\$10	Sussman, D.	\$25
Leventhal, Harry	\$750	Ostrow, Barney	\$18	Schein, Mr. & Mrs. L.	\$25	Sussman, Sol	\$100
Leventhal, Julius	\$250	Ostrow, Theodore D.	\$25	Scheinberg, Joseph S.	\$10	Taft, Max	\$18
Levi, Dr. Oscar G.	\$18	Ottenstein, Morris Z.	\$50	Schiff, Lawrence	\$200	Teperson, Dr. H. I.	\$100
Levin, Maurice	\$10	Palevsky, Philip	\$18	Schiff, Dr. Milton	\$25	Thaller, Jacob (in memory of mother, Mary)	\$5
Levin, Mr. & Mrs. H.	\$20	Palley, Nathan	\$10	Schless, Chas. J.	\$36	Traub, Morris (in honor of Samuel B. Lipton)	\$10
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Levitt, Benjamin Z.	\$25	Pindek, Abraham	\$5	Shapiro, Nathan D. (in memory of Samuel Rot- tenberg)	\$50	Wohl, Irving (in memory of fathers, Goodman Levy, Sigmund Wohl)	\$18
Levitt, Chas. S. (in memory of wife, Idya)	\$5	Pitchon, Daniel	\$10	Shapiro, Samuel N.	\$25	Wolff, Mrs. Louis (in mem- ory of parents, Samir and Pearl Rosenthal and be- loved husband, Louis Wolff)	\$25
Levy, Mr. & Mrs. Abraham	\$100	Polan, Nathan A.	\$100	Shapiro, Thomas A. (in memory of David & Bel- la Shapiro)	\$50	Wolfe, Nathan	\$18
Levy, Abraham (in honor of Rabbi Levinthal)	\$100	Pomerantz, Mr. & Mrs. Sam- uel L.	\$100	Sidorsky, Samuel	\$18	Wolfe, Dr. Samuel A.	\$25
Levy, Arthur M.	\$5	Popolow, Mack J.	\$10	Siegel, Harry (in memory of parents, Morris Siegel and Herman and Sarah Safier)	\$25	Wolk, Frank (in memory of beloved wife, Mary)	\$250
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Levy, Mrs. Margaret M.	\$15	Puchkoff, Abraham	\$50	Silverman, Abe	\$10	Yaffe, Maurice	\$150
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Lipshutz, Philip	\$25	Ratner, Abraham E.	\$54	Smerling, Wm. C.	\$150	Zohn, Dr. Benj.	\$50
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Magner, Max	\$18	Rosen, Gitta (in memory of husband, Meyer)	\$10				
Males, Abe	\$18	Rosen, Morris W.	\$50				
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Marcus, Dr. Lazarus	\$85						

NON-MEMBERS							
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Aronson, Bessie & Libby (in memory of parents)	\$5	Feinberg, Chas. M.	\$10	Kamelhar, George & Rose	\$5	Mirenberg, Mrs. Rose	\$5
Artziz, Abraham	\$10	Feinberg, Esther (in memory of father, Samuel)	\$5	Kanner, Dr. Nat	\$18	Morganelli, Mrs. Alice (in memory of parents, Sam & Ida Goldman)	\$5
Auerbach, Chas.	\$18	Feinstein, Samuel K.	\$10	Kanter Family (Pews)	\$110	Mosevitzky, Sonia	\$18
Aranow, Dr. & Mrs.	\$25	Fetner, Norman	\$18	Katz, Mrs. H.	\$5	Nares, Nathan E. (in mem- ory of Simon and Fanny Narefsky, parents)	\$5
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Bailey, Abr.	\$18	Fischer, Jack (in memory of parents)	\$5	Kaufman, B.	\$18	Olin, Marge & Sara (in memory of parents)	\$10
Balsam, M.	\$20	Fischer, Mrs. J.	\$25	Kaufman, Jon M. (in mem- ory of Jos. B. Kaufman)	\$5	Pawigon, Jack	\$25
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Bass, A.	\$18	Fleig, Leo	\$10	Keller, B.	\$10	Petrucek, Lee	\$10
Beckerman, Benjamin	\$10	Fox, Wallace	\$36	Klein, Irving	\$10	Picker, Sam	\$10
Beder, Jean	\$20	Frankford, Mrs.	\$36	Konigsberg, Philip	\$10	Plotkin, Dr.	\$36
Belfer, Chas. J.	\$25	Friedland, Irving	\$10	Kornhauser, Harry & Morris	\$16	Pollack Mrs.	\$18
Beller, Chas. W.	\$10	Friedman	\$10	Kovner, Dr. Nat	\$18	Praeger, Dr. Siegfried	\$10
Bendat, Sally T. (in memory of Anna & Harry Tuch- man)	\$5	Geffner, Alice (in memory of Mr. & Mrs. M. Licht- man)	\$5	Kramer, Dr. Wm. D. (in memory of parents and mother-in-law)	\$5	Pruzan, Sophie	\$18
Berman, Jack (in memory of mother, Minnie)	\$5	Glaubman, Milton	\$100	Krasner, Isidore	\$10	Rabinowitz, Rose (in mem- ory of Isaac & Annie Rabinowitz)	\$5
Bernard, H.	\$10	Globe, David	\$10	Kraus, Chas.	\$25	Radin, A. J.	\$25
Berner, Nathan (in memory of Isaac & Celia Berner)	\$5	Glugman, Jacob	\$10	Kritzman, Gustave	\$18	Radwin, Dr. Leo S.	\$100
Bernstein, Mr. & Mrs. A.	\$5	Goell Family (Pews)	\$52	Kritzman, Mrs. Margy R. (in memory of Aaron Rosenstein)	\$5	Rappaport, Mortimer	\$18
Bernstein, Estelle	\$10	Gold, Milton (in memory of Isaac Horowitz)	\$50	Kronbach, Ida (in memory of parents and brother, Henry)	\$5	Reisch, Morris C.	\$10
Bernstein, H.	\$25	Goldberg, Maurice	\$10	Krugman, Mrs. Ella (in memory of Max, Jack & Irving Kirsch)	\$5	Resnick, Mrs. Sophie	\$10
Bernstein, Sam	\$10	Goldman, Mr. & Mrs. Paul	\$10	Kuflik, Mrs. Anne, & Wm. E.	\$25	Ritchkin, Mr. & Mrs. S. (in memory of parents, Lena & David Ritchkin and Benj. Hirsellkowitz)	\$10
Blick, Sam & Becky (in honor of Mr. & Mrs. Hertzberg)	\$10	Goldner, Samuel	\$10	Kurland, Mrs. Mary	\$5	Ritter, L.	\$10
Block, Bernard B.	\$36	Goldstein, Mrs. Ellie & Sons (in memory of husband and father, Morris)	\$10	Kurland, Sol	\$18	Rosen, Irving	\$50
Block, Leon	\$5	Goldstein, Rose (in memory of Rebecca Goldstein)	\$10	Kweinitz, Dr. O.	\$10	Rosen, Louis	\$5
Blum, H.	\$6	Goldstein, Ruth (in memory of Joseph Goldstein)	\$5	Lamont, Gertrude (Seril)	\$18	Rosenberg, Mrs. Beckie (in memory of husband Max, son Henry)	\$10
Blumenson, Simon (in mem- ory of wife)	\$5	Goodman, Mrs.	\$5	Landers, Herbert J.	\$10	Rosenberg, Mr. & Mrs. Jo- seph (in memory of par- ents Chas. & Clara Hei- den, sister Frieda, brother Julius)	\$10
Bodzin, M.	\$10	Goodman, S.	\$5	Langer, Wm.	\$5	Rosenbloom, J.	\$10
Bogitch, Mr. & Mrs. L.	\$10	Gore, Edward	\$10	Last, Edward	\$10	Rosenblum, Jack	\$18
Bram, Irving	\$25	Gordon, Mrs. A.	\$15	Latten, Joseph	\$10	Rosenthal, Matthew A. (in memory of Elizabeth & Wm. Rosenthal)	\$5
Bram, Nathan	\$10	Gorelik Family (Pews) (in memory of Mr. & Mrs Morris Gorelik)	\$57.50	Laub, Sam	\$10	Roslafsky, L. (in memory of parents)	\$5
Brand, Meier	\$10	Greenseid, Max	\$25	Leavitt Family (Pews) (in memory of Marcus Lea- vitt)	\$60	Ross, A. (in memory of S. M. Ross and Jacob A. Rosenblatt)	\$10
Bresler, Rubin	\$18	Grodziker, Dr.	\$25	Lelchuk, Sam	\$5	Roth, Mr. & Mrs. B.	\$5
Breslow, Mrs. Anna	\$10	Gross, Florence (in memory of parents & sister Ruth)	\$5	Lerner, Morris	\$10	Rubinstein, Cecelia (in memory of parents)	\$10
Bresnick, Manuel (in mem- ory of father, Philip)	\$5	Gross, Dr. Milton (in mem- ory of parents)	\$5	Levenson, S.	\$18	Rubin, Florence	\$10
Bricker, Mitchel	\$25	Grossman Family (in mem- ory of Mr. & Mrs. Reu- ben Grossman)	\$5	Leventhal, Norman	\$25	Rubin, Irving	\$18
Brown, Joseph	\$18	Gruenberg, J.	\$10	Levin, Morton H.	\$50	Rutstein Family (Pews) (in memory of Jacob and Bessie Rutstein)	\$120
Brozan, Ida (in memory of parents, Morris & Rose, brother Clement, sister, Eva.)	\$5	Haber, S.	\$10	Levy, Bertha	\$10	Sachs, Rose (in memory of parents)	\$5
Brown, Ruth & Henrietta (in memory of parents, sister and brother)	\$5	Hacker, Esther H. (in mem- ory of Benjamin Hacker)	\$5	Levy, Sarah	\$10	Salomon, Mrs. Eva (in mem- ory of husband Herman)	\$20
Cassell Family (Pews)	\$14	Hamada, Mr. & Mrs. Jos.	\$18	Levy, Mr. & Mrs. S. (in memory of Irving, Gert- rude, Miriam, Avrom, Shmuel, Chane Nachame)	\$5	Samuels, Mrs. Ethel	\$15
Chaiken, Sam	\$18	Harris, H.	\$18	Lippe, Theresa T. (in mem- ory of father)	\$5	Sands, Irving & Cynthia	\$5
Charnes, Abraham	\$5	Heilbraun, Wm.	\$10	Litman, George	\$10	Sanders, M.	\$10
Checkanover, Belle J. (in memory of parents)	\$5	Heilbrun, J.	\$10	Lubowitz, Joseph	\$10	Schein, Mr. & Mrs. Louis (in memory of Hausman & Schein Family)	\$5
Cohen, Martin	\$10	Hellman, M.	\$25	Mann, Ida (in memory of parents, Anna Rebecca and Joseph Mann)	\$5		
Cohen, Morton I.	\$28	Hendelman, Mrs. Lee (in memory of Belle Gravey Helfat)	\$10	Matalon, M.	\$10		
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Cutler, Joseph	\$5	Hirsch, Dr. & Mrs. N.	\$50	Mayer, Marcus (in memory of Morris & Wm. Mayer)	\$10		
Desner, Mr. & Mrs. Jack (in memory of parents)	\$5	Hannah Holtz & Dorothy Fuchs	\$6	Mesh, Rose (in memory of Esther & Morris Mesh)	\$5		
Dictrow, Morris (in memory of mother)	\$5	Horowitz, Louis	\$18	Milbauer, Mr. & Mrs. G.	\$5		
Diener, Chas.	\$5	Horowitz, Rose (in memory of Lillian Guber and Minnie Horowitz)	\$5	Milkes, Anne (in memory of parents)	\$5		
Drogin, Mrs. Sadie	\$10	Joltin, Florence (in memory of mother, Goldie Joltin)	\$5				
Dulberg, Jacob	\$18						
Dwoskin, H.	\$10						
Eisenberg, Sam	\$5						
Elowsky, Mrs. B.	\$10						
Epstein, Mrs. Lena	\$10						

ANNUAL REPORT (Continued from page 24)

Rogoff, our sexton. Our special thanks are offered to Mr. Edward Isaacs, who continues as the chairman of the Budget Committee, and renders over-all supervision of the manner in which our departments are run financially.

This past year, after several months of careful study, our Board of Trustees created a new committee, an Administrative Committee, which is under the chairmanship of Mr. Emanuel Cohen. Our Board of Trustees has empowered the

Administrative Committee with very broad supervision over all the activity of the Center, and such special assignments as may be given to it from time to time.

Our appreciation is here extended to Mr. Morton Klinghoffer, and his Committee, which for many years now, has continued to serve in one important area of our work, namely, in contacting members who normally might have resigned from the Center for any number

of reasons. Through the efforts of the retention committee, members are persuaded to remain as members of the Brooklyn Jewish Center.

I also wish to thank David Gold, our Executive Director, and Sidney Someth, the Assistant to our executive director, and the entire administrative staff, for their dedicated services in handling the daily problems of our Institution.

May God Bless the members of our Congregation, our people, our glorious country, America, and the State of Israel.

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Scher, Arthur	\$5	Silverman, Hy	\$25	memory of father, Benj.		Wasser, Henry (in memory	
Schiff, M.	\$18	Simmons, Herbert L.	\$10	Leibowitz)	\$5	of mother, Bessie)	\$25
Schildner, Paul	\$10	Simon, Isaac	\$10	Stilley, Mr. & Mrs. Joseph		Wein, Irving	\$10
Schnitzer, Mr. & Mrs. A. E.	\$5	Simon, Mr. & Mrs. Samuel	\$5	(in memory of parents)	\$5	Weiner, Harry	\$10
Schoenbach, Ella (in mem-		Singer, Mrs. Gertrude P. (in		Strelzin, Saul H.	\$10	Weingarten, Lewis	\$18
ory of parents	\$10	memory of dear husband,		Stricks, Mrs. Rae	\$10	Weinstein, A.	\$10
Schreiber, Freda	\$10	Isaac and dear daughter,		Stromfeld, L.	\$10	Weinstein, Fannie (in mem-	
Schubman, Martin	\$10	Irene Levy)	\$5	Sussman, Mr. & Mrs. E. (in		ory of father, Samuel)	\$5
Schulman, Martin M.	\$10	Sklar, Bernard (in memory		memory of Mr. & Mrs.		Weinstein Bros. & Sons	\$5
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Schwartz, Morris	\$5	Sklar, Max (Pews)	\$90	Mrs. I. Sussman)	\$5	Weiss, Mrs. B.	\$5
Segal Family	\$18	Spiegel, Mrs. Sylvia (in		Tanenbaum, Herbert	\$18	Weiss, Peter	\$18
Seiden, Mr.	\$25	memory of husband Ber-		Tannenbaum Family (Pews)	\$45	Wenitsky, Mrs. I.	\$10
Seidenfeld, Mr.	\$18	nard L. Spiegel)	\$25	Tanenzapf, M.	\$10	Wolfe, Max	\$15
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Senda, Barry	\$20	Stachenfeld, J.	\$10	Teitelbaum, Alex	\$10	Zechnowitz, Jacob	\$25
Sharkey, David	\$10	Stark, Edward	\$10	Thurn, Howard	\$18	Zuck, Gertrude (in memory	
Sherman, Mrs. Goldie (in		Steginsky, Samuel	\$18	Tygar, Herbert (for Hebrew		of parents)	\$10
memory of husband, Jo-		Stendig, Max	\$18	School)	\$5	Zen, W.	\$10
seph)	\$5	Steinig, Isidore	\$18	Umans, Allan L.	\$18	Zusman, Evelyn	\$10
Sherman, Milton (in mem-		Stern, Mr. & Mrs. Edw. (in					
ory of father, Joseph)	\$5	memory of Joseph &					
		Mary Goldenberg and					

IN MEMORIAM

We announce with deep regret the passing of our member

Mr. Adolph Goldman

of 94 Washington Avenue,
on November 25, 1958.

The Brooklyn Jewish Center

extends its most heartfelt condolences to his wife and family in their bereavement.

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